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Fundamentalism in History

An Ignored Historical Character

(FRANCIS ASBURY)

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Willing—Doing—Knowing

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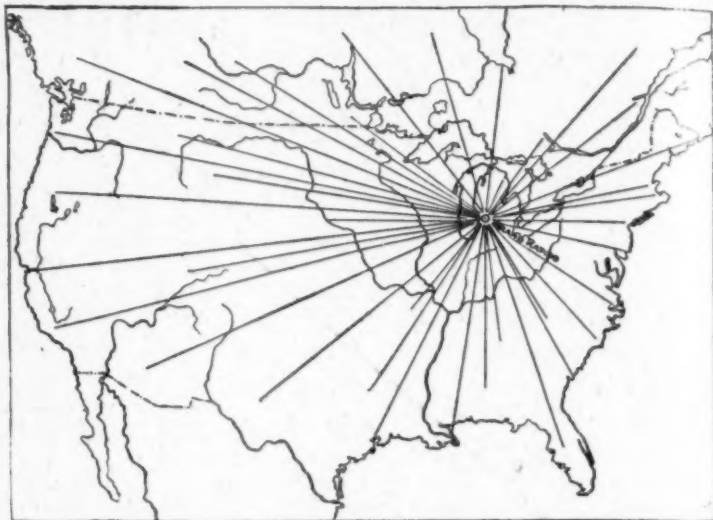
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METHODIST REVIEW

SEPTEMBER, 1923

FUNDAMENTALISM IN HISTORY

ARTHUR WILFORD NAGLER

Evanston, Ill.

A MOVEMENT known as Fundamentalism is troubling modern Protestantism. Some writers are even predicting a new schism. Although this threatening outcome may be more apparent than real, the present writer feels that the exponents of this movement constitute a source of danger to the church. To try to convince these doctrinal obscurantists by arguments from the realm upon which they heap scorn and ridicule is surely a gratuitous undertaking. The reference is to modern science. Why not try to show them the error of their way by marshaling facts from a realm which they claim to revere, the authoritative past? This presentation will be a modest attempt to open up the archives of that past in the portrayal of certain aspects of church history illustrative of the Fundamentalist attitude. And first it will be necessary to state the assumptions that are basic in this discussion.

A dynamic and not a static conception of the world lies implicit throughout; a world in which static creeds no longer properly function. This view cannot allow the accusation to stand, however, that change necessarily promotes instability. At times temporary upheaval is required in order to right long-standing wrongs. Besides, instability frequently occurs when immobile instruments are applied to a moving world. Alice in Wonderland found that she appeared to be stable so long as she kept pace with the moving world; when she stopped all was confusion. Likewise must the error of identifying change with progress be avoided. Movement may be backward as well as forward. Progress itself is not in-

evitable. Optimistic fatalists, who assert the contrary, have received a much deserved rebuke at the hands of pragmatism. But we meet pessimistic fatalists as well who identify a shifting of emphasis with a denial of the old truth, when, as a matter of fact, it often expands, fulfills the old. The social gospel, for instance, is such a filling full of the old gospel.

Our long-distance view of truth also reveals the fact that much of that old doctrine, almost worshiped by some individuals as the "faith once for all delivered to the saints," actually consists of later revisions of and additions to the alleged original deposit. In other words, that which in some quarters is regarded as a final, completed revelation is seen by closer scrutiny to be that original doctrinal germ materially modified and changed by influences, indigenous and extraneous, as it passed on through the centuries. Some of these exotic influences were Gnosticism, the mystery religions, Greek speculation, Roman law, Teutonic concepts, and the feudalistic strains. Indeed, the Greek influence was so pronounced that Harnack speaks of the Hellenization of Christianity, while the Roman concepts of the law court still trouble current theological thought. This development has not been a "progressive obscuration of the truth," neither has it represented in its entirety a progressive unfolding of life.

Our second assumption involves a statement of defense against those who object to a discussion of this nature because of its criticism of the church. That is wrong, they say, but a church that suppresses the healthy instinct of self-criticism within the organization cannot thereby ward off caustic censure from without. On the contrary, she invites it. In addition she will prepare for herself a future where stagnation is bound to permeate her system with spiritual paralysis. As Christians we must reverently and sympathetically, none the less keenly and critically, face the question, "What must the church do to be saved?" We cannot permit the recrudescence of mediævalism which makes the Christian institution an end in itself, so holy that to question it would be sacrilege, to criticize it un-Christian, to separate from it the blackest of sins. It is divine discontent, not smug satisfaction in the conventional formulas handed down from the past, that has

ever made for progress. "Progress has come by the courageous defiance of things as they are by the fearless champions of things as they ought to be." The untouchable sacredness of the ark of the church has given us the Holy Orthodox Catholic Apostolic Oriental Church, lifeless and unproductive for a thousand years.

The justification for this investigation is also based upon the conviction that we have not outgrown our dependence upon the past; that we can ill afford ruthlessly to cut our connections with that past. The eighteenth century tried it, especially in its attempt to separate religion from historical facts. "Chance facts of history," said Lessing, "can never become the necessary truths of reason." Truth was regarded as unchangeable; independent, consequently, of such a variable, uncertain foundation as history. If the rational man developed according to nature, he need not bother about historic facts, historic doctrines, historic personages.

The nineteenth century repudiated this position, and for this change in attitude the notion of development was largely responsible. Religion came to be regarded as a vital and legitimate growth within the history of mankind. Religious truth, it was taught, could not forcibly be wrenched from its historical development in the past. Thus we find Harnack reversing Lessing's maxim by his assertion that "all questions resolve themselves into historical questions." The modern spirit prides itself upon its reverence for fact, historic fact. Though worship of fact may cause some scholars to miss the spirit, we need not conclude that scholarship and faith are mutually exclusive. The historical approach is here to stay and obstructionist tactics by well-meaning obscurantists will not alter the situation.

The church of to-day cannot be known in its totality without some knowledge of the church and the conditions out of which it grew and of which it is largely a projection. As we compare our day with previous ages the contrasts stand out sharply. "New occasions teach new duties, time makes ancient good uncouth," and yet the human heart, the needs of the soul have remained much the same. To quote the facetious words of a writer:

The same things are noble and true
In Nazareth and Kalamazoo.

The final preliminary consideration concerns itself with a definition of Fundamentalism. Its expression varies in different sections and in different individuals. A precise, all-inclusive statement, therefore, cannot be given. A Fundamentalist is one who is so anxious about the values of the past that he fails to see values created or revealed to-day. He clings tenaciously to traditions because they have been cherished by "our fathers," because they have been handed down as a sacred deposit which is to be accepted without question. He stresses the faith that is believed instead of the faith that believes, doctrinal soundness being placed above practical utility. In his emphasis upon doctrinal fastidiousness he loses sight of doctrinal effectiveness. Having a static instead of a dynamic *Weltanschauung*, he is philosophically adverse to change because change threatens to bring upheaval in its wake. So shocked is he at the dangerous tendencies of the modern spirit that he cannot recognize its mission or its service. Its mission? Indeed, undermining the true fundamentals of faith. Its service? Verily, an aftermath of biblical criticism which is destroying the Scriptures! Because of his scrap theory of Scripture he feels that the casting of doubt upon any portion invalidates the whole. With him the slogan reads, all or nothing. In short, the unconditional acceptance of a definite set of Fundamental doctrines constitutes the chief mark of a Christian.

It would be presumptuous to deny the presence of truthful elements in these positions. Truth is present though in distorted form. Furthermore, it is evident that Fundamentalism, as defined, and conservatism are not synonymous, if by the latter we mean the desire to conserve all the attested values of the past. A sane and moderate liberal will accept as much. The Fundamentalist is, rather, an ultra-conservative in attempting too much. He goes astray both as to content and as to method: as to content, in declaring as absolutely fundamental to true faith that which many Christians, just as consecrated and just as intelligent, do not so regard; and as to method, in demanding unconditional intellectual acceptance of these alleged cardinal dogmas. He illustrates the tendency, all too common in every sphere of life, to conserve the wrong thing or to conserve the right thing in the wrong

way. He tries to put the gospel, like new wine, into old wine-skins. Perils beset us when we forget that the historical roots of our faith lie in the past, but to escape those perils we need not be enslaved by that past. Our Lord himself bids us gaze into the future—"when the Spirit of truth is come, he shall guide you into all the truth." We are asked to expect fuller revelations, of the old gospel, if you please. At different periods new discoveries have been made which, in a sense, gave new life to old ideas. Witness Einstein's famous theoretical support of the old concepts of space and time, or space-time, as he would say.

Can we expect to meet truth by encasing our minds in thought-proof, hermetically sealed compartments? Can we hope to promote the growth of the flower of life by placing it in the barren soil of mechanical dogmatism and by surrounding it with the putrid atmosphere of stale traditionalism? History abundantly proves the danger and the tragedy attending such an attitude. And shall we not face the truth of history despite the fact that many Christians are afraid to face that truth lest it drive out what they conceive to be truth of religious faith?

A summary of the present writer's point of view reflects a belief in life's fundamentals, not in doctrinal Fundamentalism; a conviction that experience, not the varying interpretations of that experience, is vital to religion; that the possession of the spirit of Christ is of vastly greater importance than the possession of a certain set of opinions about Christ. It is an orthodoxy of the heart, the childlike creed of love:

None such can be a heretic;
Nay, only he forsooth
Who lives the falsity of doubt,
But prates the cant of truth.

THE HISTORICAL APPROACH

A brief survey of ancient, mediæval, and modern church history will be attempted with one question constantly before us: What results have followed the expression of the Fundamentalist attitude? Has it promoted or has it retarded the highest interests

of the kingdom of God? Has it made for the expansion or the contraction of the soul of man?

1. *Jesus.* The first picture that a view of our Christian origins presents to us is that of a group of religious leaders bitterly opposing an innovator who was making short shrift of certain alleged fundamentals. In their emphasis upon external, legalistic, meticulous niceties the Pharisees lost sight of the inner kernel of truth and life. Amid such Fundamentalism Jesus felt himself to be an outcast. And he was. His spirit was dangerous to their limited interpretations, his outlook upon life subversive of their hide-bound trammels of traditionalism. Placing over against their static view of life his propulsive dynamic conception, he made room for growth, and growth implies change. However, nothing but change spells disaster, chaos. Jesus left us the correct attitude: "I came, not to destroy, but to fulfill." He was a revolutionist, but a constructive revolutionist. To have real growth, to have a development that is progressive, we must have a continuance of the original germ of life, a measure of the permanent unfolding in change; a constant element ever enlarging, constantly expanding. It is in this sense that we speak of the finality of Christianity. Troeltsch places it tersely in its endless power of growth and renewal. No other religion has the productive power in the degree that we find it in the Christian religion, the power, namely, to create new interpretations whenever needed. The teaching, the attitude, and the spirit of Jesus constitute a perpetual rebuke to the ultra-radicals who worship the new in a spirit of lofty disdain of the old, and to the ultra-conservatives who make a fetish of the old in their contempt of the new.

2. *Paul.* As we come to Paul we greet another exponent of the larger outlook. Though not always in agreement with Jesus in his theology, in his experience and spiritual emphasis, he was at one with him. Against the Judaizing propagandists who were straining to chain "the expulsive power of a new affection" to the legalism of a decadent Judaism, the great apostle, rooted in Christ but facing the future, contended valiantly for the universal aspects of the faith. In the Council of Jerusalem and during the subsequent periods of conflicts, the spirit of Fundamentalism received

a decided check. The final chapter in the history of these Judaizers, known as Ebionites, ought to serve as a "perpetual warning of the atrophy which awaits blindness to the signs of a new age." In Mesopotamia we still find what appears as a remnant of this earlier group, in such a corrupted state that hardly any vestige of Christianity remains. The reference is to the Mandæans. Having closed their eyes to the reception of new truth, spiritual blindness struck them as with a blight.

3. *Montanism*. About the middle of the second century an early church puritan movement arose. Montanism had as its professed aim the prevention of the hardening of the church's arteries. It represented a much-needed protest. It denied that the apostolic age had exhausted God's revealing power. It opposed the ecclesiastical dicta that personal inspiration could come only second-hand through the apostles to be mediated even farther down the line by the Bishop to the individual. Despite certain static concepts, such as chiliasm, and a proneness to magnify ecstatic eccentricities and gloomy prognostications, the leaders in the main were dynamic and forward-looking, prepared to receive new manifestations of God. Here we have an attitude that is at least susceptible of receiving new light. Their opponents, on the other hand, the high officials of the church, unwittingly made themselves impervious to possible future revelations of new truth. This they did by establishing a rule of faith as an intellectual standard of fixed dogmas beyond which it was dangerous to go, and by establishing the episcopacy as the embodiment of the church, the sole interpreter and the chief guardian of the faith. In this manner they erected a hierarchical ecclesiasticism that almost wiped out the distinctive marks of primitive Christianity. In addition, the closing of the New Testament canon, though of value at the time, proclaimed to the world that no further revelation was possible since all revelation was contained in Scriptures.

But was not this change into a formalistic sacerdotal complex necessary to save the institution from surrounding heathenism and from the perils of insidious heresies? So it undoubtedly seemed to the fathers of that period. We will not question their sincerity, zeal, nor consecration. However that may be, the claim is not hard

to substantiate that this development into the Old Catholic Church so enchained, stultified and stereotyped Christianity as seriously to weaken her regenerating power. This change also prepared the way for the union of state and church under Constantine, a questionable move to say the least, for then began in a marked degree the history of the world in the church where formerly it had been more conspicuously a history of the church in the world. In this compact and rigid ecclesiastical system creed largely displaced conduct; submission to the church loomed larger than allegiance to Christ. In the fact that orthodoxy of belief crowded out the emphasis upon righteousness of character we find the explanation for the strange texture of mind exhibited by Saint Monica, the mother of Augustine. She was deeply concerned about her son's lapse in virtue, but much more alarmed by his unorthodoxy of belief.

4. *Medieval Doctrinal Fundamentalism.* An outstanding illustration of this attitude is given to us in the scholastic movement. During this period the Old Catholic Church idea of a closed, sacred, ecclesiastical corporation received its monumental extension and intensification. Since only one holy catholic church was possible, schism was the most damnable heresy. Membership in this organization and willing acceptance of its doctrines was held to be essential to salvation. And since the papacy, founded by Christ, was the embodiment of this sacred institution, submission to the Pope was also essential to salvation. Thus declared his Holiness Pope Boniface VIII in his famous bull, *Unam Sanctam*, against Philip of France. And such became the accepted belief of most Romanists.

Progressives and liberals, like Wiclif and Huss, who dared to think for themselves and to look beyond the limits which the hierarchy had imposed, these heralds of a new day who demanded changing definitions to prepare the church for changing conditions, these fearless prophets of God were consigned to eternal damnation. And yet, was it not the church's static view which prepared the abysmal descent? The path was paved with the stones of conventionality, and conventionality has always been the curse of organized Christianity. This led to stagnation, which, according

to Sam Jones, is the last stop this side of damnation. Little did the church realize that she was condemning herself in the condemnation of these men. Indeed not! They were undermining "the faith of our fathers," they were threatening the sacred Petrine theory, they were proclaiming a dangerous individualism, they were fostering the most diabolical of heresies, schism, they were lending themselves to the disintegrating influences of the modern spirit so-called! And how little did high ecclesiasticism realize that not she, but these men, despised and rejected, were contending for the essence, to conserve which they were willing to let certain institutions, forms, and doctrinal formulations go by the board. And they received their reward, the approbation of posterity, because they sought first the kingdom of God. In placing institutions, forms, and credal statements first the mediæval church reversed the order and lost the essential. It is difficult to conceive organized Christianity sinking lower than the century or two preceding the Reformation, where an atmosphere was created in which personal religion had to fight for its life against an institution which was originally created to foster it. Thus does essential Christianity suffer at the hands of its alleged friends and supporters. Thus do well-intentioned individuals shrink the gospel by constantly contracting it into formulas. Thus does eternal life suffer when irrevocably chained to the temporal, the fleeting, and the passing.

In this fascinating age of changelessness Fundamentalism rested supinely in the past. Hence ancient authorities alone were regarded as safe and trustworthy. All truth had once been given; the sole task left was to redigest it, systematize it, and prove it. Canned learning, it has been called, and aptly so, for it was labeled and fenced off; anything beyond and different was obviously erroneous and most assuredly dangerous. Such one hundred per cent Fundamentalism could accent the False Decretals and imprison the great prophet of truth, Roger Bacon; could swallow legend and superstition wholesale while condemning the beacon-light of God's truth, Copernicus; could give credence to the extravagant wonder tales of miracle-working saints, yet deny God the right and the power to work the supreme miracle, man, made

in the image of his Creator, free, independent spirit, "daring to cut loose and think alone," or, as Lowell phrased it:

I honor the man who is willing to sink
Half his present repute for freedom to think;
And when he has that, be his cause strong or weak,
Will risk the other half for freedom to speak.

It is only fair to the mediæval church to state that orthodox science also frequently condemned discoverers and innovators whom she later revered and honored. But this merely suggests that the Fundamentalist attitude sometimes manifests itself in realms other than the theological. White, in his valuable work *A History of the Warfare Between Science and Theology*, does not sufficiently emphasize that fact. Francis Bacon, to cite one instance, repudiated the Copernican theory. On the other hand, let us regale ourselves with the theological fulmination of a mediæval prelate: "If we imagined the world to be round, we would abolish the kingdom of heaven, the future state, and make of none effect the resurrection of Christ." How strange that sounds to us of the present day! But it can easily be duplicated in the words that a twentieth-century Bryan might employ: "If we believe the world to be the product of an evolutionary process, we would abolish the Bible, the divineness in man, and God as the Creator of this world."

Some modern as well as ancient thinkers ought to sit at the feet of Thomas Aquinas and hear him give utterance to the magnificent conviction that since religion was rational and reason was divine, "all knowledge and all truth must be capable of harmonious adjustment."

A brief characterization of four prominent and contemporaneous men of the twelfth-century reveals the limitations of those who fail to see the larger implications of the truth ideal of Aquinas: Pope Hadrian IV, the only Englishman who has ever occupied the papal chair; Arnold of Brescia, whom he had hanged and burned; Bernard, the typical mediæval man; and Abelard, the questioning mind of the modern type. These four represent in a marked way antithetical types of mind, room for which must be

found in the church. Yet what do we see? Arnold, iconoclast and insurgent, was deliberately thrust out by the Vicar of Christ, presumably because of his heresies, actually because his real offense was an attack upon the wealth, luxury, and temporal power of the church. Had he acquiesced in things as they were, then the exponent of an unchanging institution, of unchanging doctrines, of things as they are, would not have molested him. Have we a similar situation to-day? Are Fosdick and Ward branded by certain self-appointed censors primarily because of their alleged religious heresies or in reality because of their thoroughgoing advocacy of economic reform?

Arnold of Brescia as a champion of apostolic simplicity, and not the Pope, undoubtedly draws the admiration of the majority of historical students. On the other hand, love and devotion would probably flow more freely toward Saint Bernard, crusader, mystic, supreme judge of orthodoxy and Fundamentalist, all in one, than to the keen critic, analytical dissector, thought-provoking Abelard. Heart and head are both needed in the church. Saint Bernard represents the heart, without which the church would be nothing more than a cold-storage plant. But the characteristic defects of the heart were also present—namely, intolerance, ill temper, self-assertiveness.

Abelard may be regarded as the personification of intellect, without which the church would degenerate into a narrow, bigoted, spiritually proud "Holy Ghost and Us" society. But the head type also has its serious weakness, such as doubt, melancholy, cold intellectualism. The church can go the way of neither exclusively. Too often she has gone the way of Saint Bernard. Progress is possible only if her Abelards also find an opportunity for self-expression within the sanctuary. But the restraining hand of the other must be felt to enable the church to preserve a vital connection with the source of faith, to obtain the tremendous impetus gained from an abiding sense of historical continuity. The true conservative is like the cautious engineer with his hand upon the throttle, the radical, like the propulsive power of steam. Both are necessary. Inertia is bound up with the former, destruction with the latter. When working together in perfect harmony orderly

progress results. But when the Saint Bernards wish to read the Abelards out of the church, in the name of the God of developing life, the God of progressive revelation, we protest. Following Bishop McConnell's suggestion, let us promote a sanctified intelligence on the one hand and an intelligent piety on the other.

5. *Reformation Fundamentalism.* In this era three outstanding expressions deserve mention: (1) Protestant insurgency against Catholic stand-pat reaction; (2) Anabaptist defection from Protestant orthodoxy; (3) Pietistic uprising against Protestant scholasticism.

Luther need not long detain us. What might be called the Fundamentalism of the early sixteenth century strenuously opposed his unsettling propaganda. If anyone ever gave the impression of robbing the church of her dearest possessions it was he who audaciously rebuked the supreme spiritual leaders of his day. How utterly diabolical it must have appeared to many sincere Christians of the time that a poor Augustinian monk should make of none effect the sacramental system of the church; that he, merely upon the authority of his own conscience and his own interpretation of the Bible, should cast the canon law of the church to the winds. No wonder the forces of normalcy and of reaction marshaled their vast inquisitorial powers against this dangerous, disruptive movement.

As a destroyer of the sacramentarian pillars of the mediæval institution Calvin was even more drastic than the German reformer. From the standpoint of the traditional church the Geneva dictator was an exponent of doctrinal anarchy, liberalism gone mad.

But the old story is repeated. Reforming movements in course of time generally stood in need of renewal. A radical spiritualistic wave, commonly called Anabaptism, appeared within the shadow of Protestantism. Luther called these liberals visionaries, and hated them about as cordially as he hated the Catholics. As compared with his later doctrinaire position these persecuted radicals appeared extreme in the highest degree. And yet our modern thought is developing in a manner much in harmony with these old disturbers of the tranquillity of the church. To put it differ-

ently, many of the Fundamentalist persuasion would accept the position of these irrepressible radicals (*radix*, going to the root of things) in preference to that of Luther's later reactionary period. A statement of their alleged anti-Christian tenets will suffice to illustrate: namely, a rational baptism, special guidance of the Holy Spirit, immediate personal inspiration, opposition to all war (not only in theory but as a matter of actual practice), separation of church and state, pronounced democratic tendencies. Who can doubt that these despised people, hounded from land to land, suffering all manner of persecution, in their saner teachings, those of Hubmeier, for instance, more clearly reflected the essential Christianity of Christ than their orthodox opponents were capable of expressing?

In the subsequent development of Protestant scholasticism we have, perhaps, the classic example of pure unadulterated Fundamentalism. The formula of Concord contained not merely the quintessence of Christian truth, boiled down and predigested, but carried with its alleged final statement of truth the coercive demand of unconditional acceptance under penalty of the anathema. This mistaken attitude was rooted in the fallacy, so hard to eradicate from the church, that absolute truth may be confined within the bounds of a precise, logical definition of dogma. These definitions may and ought to be attempted as expressive of the legitimate desire to get an increasingly firmer grasp of truth. And then when rightly used they are of value. Each generation, in fact, has the divine right to work at and agonize for its own definitions. Certain facts of our faith may be absolute for us so far as they are or represent facts of religious experience, but interpretations of these facts can only approximate the truth. They represent nothing more than limited interpretations of the truth. The Roman law type satisfied the Latin mind. The less legalistic Eastern mind, however, could not accept that way of approach. Must we assume that the West, with its stress upon forensic justification, merit, demerit, satisfaction, decrees, etc., has had a monopoly of divine inspiration? And what shall we say of possible future Oriental interpretations emanating from India and China? Must these mystical, highly spiritual temperaments slavishly bow down

to and unconditionally accept ancient formulations which were created in an entirely different atmosphere? Meditating East may shine in the not distant future in the form of a brooding Light of Asia upon practical West. Undreamed of soul possibilities may then be revealed. The soul force as exemplified in Ghandi is an instance of what may be expected. In that day we may be more permeable by the spirit of modesty befitting a finite seeker after infinite truth.

A seventeenth-century reaction against the Fundamentalism of the Lutheran Church, described in the foregoing paragraph, was one of the most spiritual revivals of modern times. But orthodoxy fought it all along the line. It was claimed that its strange point of departure was unlike that "to which we have been accustomed." And it was only after long, persistent striving that Pietism, merely a variant of the old gospel, was able to win recognition and in turn become the orthodox or accepted version. Thus does the heresy of one generation become the orthodoxy of the next, perversely put by Gottfried Arnold in the words: "that the true church, in any age, is to be found with those who have just been excommunicated from the actual church." Conservatives frequently build monuments to the radicals of a preceding age. Like every movement, Pietism had its weaknesses, one of which was the development of a new Fundamentalism over against more forward-looking tendencies. But even a rigid ecclesiasticism and a developing legalism could not entirely quench the spirit, for later leaders, like the Romantics, the philosopher Kant, the theologian Schleiermacher, the poet Goethe, drank from its life-giving stream.

6. *Wesley.* The Saint John of England is sometimes claimed by the Fundamentalists as one of their group. True it is that, like Bernard of Clairvaux, he set his face backward toward a number of increasingly discredited positions, but he went beyond the mediæval mystic in his practical outlook, in his tolerance, in his desire to make everything contribute to the spiritual life. Seldom do we find an outstanding apostle of deep spirituality, though grounding himself in what he considered the root principles of his faith, so willing to change opinion, ritual and ecclesiastical regulation in the interests of life. To save the church from deadly monotony,

to get her out of the rut of stagnation, a transvaluation of values was needed, unsettling at the time, but bringing eventually a more settled and vigorous church expression. Once more the power of an endless life energized and vitalized in the valley of dry bones. The frantic desire to ward off this unsettling process may be well meaning in intent. It may preserve the church's *status quo*, but at the expense of efficiency and life. Wesley demonstrated that much that had been regarded as essential to Christianity was in reality not so essential; that the supreme argument for the validity of religion was not that which was designated as such by the orthodox apologists of his day, namely, the argument from tradition, from miracle, from prophecy. Intellectual support was not sufficient. That was shaky, to say the least, and might it not change with changing intellectual outlook? Above the heat of the doctrinal disputes of his day, beyond the strife of intellectual attempts to prove or disprove this or that article of faith, in the realm of adventurous faith he found the "rock that is higher than I." The abiding, unshakable proof is the two-legged one, man himself with the living divine witness in his own breast. This emphasis upon experience already stressed by DesCartes, Pascal, and others, again reemphasized by the founder of modern theology, is that which, with proper restraints, must take precedence to all others.

Were Wesley alive to-day, with nineteenth-century achievements, the emphasis upon the historical spirit, the rise of the labor movement, all a part of his intellectual heritage, he would probably fail to recognize those as his followers who boast of their strict literal allegiance to his theological positions. Just as he had the right to strike out on new paths, to transcend the customary formal manifestations of the religious life in creed, polity, and ritual, so do we have that right. His practical, resourceful mind was not satisfied with a slavish acceptance of forms on the ground of their antiquity or of their former usefulness. His religious pragmatism demanded actual present faith and practice, working and workable under conditions then obtaining.

7. *Summary and Outlook.*—Our study so far has shown that progress results from friction—stagnation leads to death—friction

between those whose chief concern was the preservation of values handed down from the past, and those whose main objective consisted in seeking new values and new aspects of truth. Medievalism results when conservatism has usurped all authority; the excesses of a narrow rationalism, like that of the eighteenth century, are produced by the predominance of the radical element. If this is true, then a knowledge of history ought to make us tolerant. Those whom many denounce as blind conservatives, traditionalists, Fundamentalists, if you please, have been of some value in the general travail of the race. While fire-eating radicals termed fanatics, schismatics, heretics and worse, were instrumental in preventing humanity from dying of dry-rot. Experience teaches us that we need both attitudes of mind in some proportion. That, speaking in the large, the correct proportion is never present, need not greatly worry us, for human nature seems to be so constituted that, as Professor James has pointed out, we cannot have anything without having too much of it. Movements tend to run to excess. Poor, sick humanity seems to be able to register improvement only by swallowing double doses. "In the history of thought," states Harnack, "there is always need for an apparent disproportionate expenditure of power in order to produce an advance in development."

The situation of the recent past is merely a repetition of what has gone before. The great conflict, inherited from the last century, revolves about the threefold question: What attitude shall the church take, first, toward the labor movement, the greatest mass movement in history; second, toward the historical view of the Bible, an inevitable outgrowth of the historical approach to all questions; third, toward modern science, especially its revolutionary principle, the evolutionary theory? The first issue has thrust upon us the full application of the social gospel; the second has given us the science of biblical criticism; the third compels us to investigate anew, in the light of a dynamic instead of a static philosophy of life, all religious questions and doctrines. Face these questions we must. The inexpugnable instinct of man will permit nothing else. Discarding Tertullian's caricature of faith: "I believe because it is absurd," we must go on to Anselm's foundation

principle: "I believe in order that I may understand," and beyond to build the superstructure of an abiding faith, guided by the slogan: "I crave the truth from every source because truth is one. I desire a heart and mind wholly permeable to the divine influx, to the ever expanding revelation of God's truth and love."

Teach me the truth, when false creeds decay,
When man-made dogmas vanish with the night,
Then, Lord, on thee my darkened soul shall stay,
Thou living light.

How much more glorious it is to go out into the lists of mental strife in fearless quest for truth, like Maurice, Bushnell, Brooks, than, like Newman, seek safety and heart-ease from the bewildering problems and unsettling views within the external, infallible authority of Mother Church. Indeed, Mother Church was not instituted for that purpose. Only in the open arena of thought and life can truth be hammered out upon the anvil of conflicting opinion given and taken in the spirit of fair play.

Though time may dig the grave of creeds,
And dogmas wither in the sod,
My soul will keep the thought it needs—
Its swerveless faith in God.
No matter how the world began,
Nor where the march of science goes,
My trust in something more than man
Shall help me bear life's woes.
Let progress take the props away,
And moldering superstitions fall;
Still God retains his regal sway—
The Maker of us all.

INFLUENCE OF METHODISM ON THE NATIONAL LIFE

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ASBURY's thought was that he would stay about ten years in America and then go back to England. He was an Englishman and loved his own country; but the web of circumstances of providential ordering so entangled him that though he saw missionary after missionary leaving the colonies at the outbreak of the war and yearned for his old home and the homeland, he felt that he must remain. His heart was knit to the struggling Methodist societies. He was not yet ready to forswear allegiance to his own country, nor to admit that the Declaration of Independence was justified. English ministers of the Episcopal Church, to which he looked for the sacraments, had left their flocks, and in the sifting process which followed all men remaining were pressed to enter the colonial army or to take the oath of adherence to the American cause. The young itinerant could not go on openly with his work without risking arrest and imprisonment, particularly in Maryland, so he went into retirement in Delaware, under the protection of his friend Thomas White, whose house he always called his home. He corrects the statement of Lee's History that his seclusion for about two years was a period of inactivity and says, "On the contrary, except about two months of retirement from the direst necessity, it was the most active, the most useful and most afflictive part of my life."¹ He adds that he stole through the woods, or after dark, for house-to-house visitation, and that during the period (1778-9) there was an increase of 1,800 members.

The Methodists suffered from Wesley's early declaration against the cause of the colonies and from their relation to the Episcopal Church, and many of them were classed as Tories, a name that was bitter in the mouth of Americans. Some of the

¹ Tipple's *Heart of Asbury's Journal*, p. 625.

preachers were arrested, beaten, and imprisoned, and Asbury's host and convert Judge White was in jail for a time; but Asbury escaped this indignity. He was very prudent in his expressions and strove to avoid offense. When and where he became an American citizen he does not state, probably near the close of his hiding. Bishop DuBose says he was "made a full citizen in Delaware,"² 1780, and was free to go even into Maryland, bearing a letter from the Governor vouching for him.

Bishops Asbury and Coke had at least two conferences with George Washington, the first at Mount Vernon, in 1785, when they sought his signature to a petition for emancipation of the slaves in Virginia.³ The second was in New York, in 1789, the same year he became President. The conference there, at the suggestion of Asbury, named the two bishops to bear the greetings of Methodism to the new President. Asbury read the short address, which he had probably drafted, conveying to the distinguished soldier and patriot the congratulations of the Methodist Episcopal Church, and expressing "as full confidence in your wisdom and integrity for the preservation of those civil and religious liberties which have been transmitted to us by the providence of God and the glorious revolution, as we believe ought to be reposed in man." Asbury could hardly have used the two words "glorious Revolution" if he had not fully accepted the new country as his own.

The moral conditions in the United States, in the last half of the century of the Edwardean-Whitefield revival, 1735-45, and the rise of Methodism were very bad, reflecting the low state of social, political, and business life in England. The Wesleyan revival began there at a time when religion, as represented by the Established Church and the dissenting bodies, was at a low ebb and the lives of many of the ministers were far from regular. The English Court was profligate; bribery in elections, political corruption, drunkenness, and licentiousness were widespread, and little regard was given to the laws for the prevention of public disorders and crime. In the colonies the influence of the churches had declined, and intemperance and social vices, as in the mother

² Bishop DuBose, *Francis Asbury*, pp. 96, 99.

³ See Chapter on Divisions of Methodism.

country, had greatly increased. Even in Puritan New England social life had become degenerate. Ministers drank wine and rum freely, particularly at funerals, the towns furnishing wine and rum or cider for these occasions. So notorious had this practice become that to prevent scandal the General Court of Massachusetts in 1742 forbade the use of intoxicants at such services. The Scotch-Irish Presbyterians in Londonderry, N. H., held celebrations in which drinking, horse-racing, and other wild features characterized their fun-making. Licentiousness was widespread in all the colonies, and the history of the times speaks of the vices and irregularities of the ministers. French infidelity came to weaken attachment to religion and the demoralizing influences attending the French-Indian and Revolutionary wars to increase tolerance of familiarity with crime. Church warnings issued near the end of the century speak of the spread of "gross immoralities," "degeneracy of manners," "prevalence of vice," "desecration of the Sabbath," "profanity," "neglect of the sanctuary," "disrespect" for the teachings of the Bible; disregard of marriage vows; low political ideals; "departures from the faith," "impiety," "neglect" of the church sacraments, and "every species of debauchery and loose indulgence." In politics there was gross abuse of President Washington, coupled with praise of Aaron Burr. Of course, conditions were worse in the new settlements in the wilderness beyond the Alleghenies before civil law was fully established and firmly administered, and where religion had not been able promptly to build churches and inaugurate regular services. Cleveland was for some time, we are told, without a sanctuary and the people hardly knew any difference between Sunday and other days. In many cases life sank to shocking depths. To the destitute sections of Ohio, Kentucky, and Tennessee Bishop Asbury made many toilsome journeys, holding services, establishing class-meetings, distributing Bibles and other literature and furnishing preachers, as rapidly as possible, to ride long circuits and to supply deterrent influences to bolster the inability of the civil administration. Christian teaching and the example of Christian families redeemed such elements from barbarity. They were poor, they lived in primitive style, they were inured to privation; but they were saved

by the church, and no man did more among Methodists than Francis Asbury. If Methodists did more than other churches it was because their system of itinerancy and circuits of many appointments made it possible for them to cover more ground with gospel influences.

Bishop Asbury was always a staunch friend of law and order, not only in church, but also in state. Maintenance of the law of the land was of no less concern to him than strict observance of the law of God, which embraces good morals. As he went constantly from city to city, town to town and settlement to settlement, calling men and women to repentance, he was an influential advocate of loyalty to civil government, and of the highest duty and privilege of a patriot. That man is the best patriot who is the best citizen, and the best citizen is he who breaks neither the laws of God nor the laws of man. What he did the itinerants as a body also did; they were always friends of the government and upheld the supremacy of law. Their appeals to the vicious, disorderly class were particularly successful. As converts they ceased to do evil and learned to do good, becoming valuable citizens where they had been scourges of society. A well-wisher once said to the Bishop it was unfortunate that so many drunken, disorderly, and vicious persons were attracted by Methodism, intimating that they lowered its social status. But the quick reply was that it is the glory of the gospel that it reaches and lifts the lowest and most unworthy, for Christ came expressly to call sinners to repentance.

The value of religion as a reformatory power cannot be overestimated. Wickedness and vice not only vitiate character, but reduce the industrial, productive, and provident power of the individual. America had more than usual of this undesirable class when peace was declared, for war has a disastrous effect upon morals. Asbury rejoiced to find on his first visit to Maryland so many converts from among the wicked and lawless and recognized it as the Lord's work. From the beginning Methodism not only required its ministers to be total abstainers from intoxicating drinks, when abstinence was the exception and not the rule, but also forbade them to hold slaves. Its members were exhorted to keep themselves free from complicity in the manufacture and sale

of alcoholic liquors, as well as from the use of them as a beverage. Moreover, the Discipline enjoined ministers and members alike not to contract debts where there was no prospect that they could be paid, and lapses from honesty in dealings with one another were punishable by expulsion, if not made right. Such contributions to the sobriety and sound morals of society were of distinct value to the state, since an immoral electorate must endanger the soundness and perpetuity of the state.

The lawless class was particularly large in the wilderness into which settlers began to stream at the end of the Indian war—Ohio, Indiana, Illinois, Tennessee, and Kentucky. Asbury found families as ignorant and uncivilized almost as the Indians. The preachers did not neglect this class, and led the parents to seek better things for themselves and their children, winning many from a kind of barbarism to decent and orderly life. Without the influence of the churches these new states would have lagged in the march of civilization.

Not only were good morals and law and order required of converts, and cultivated among members by the efficient system of supervision of their conduct in the weekly class-meeting, but increase of intelligence was inculcated. Every family should have a Bible and read and study it, and to the Bible were added the hymn book, the Discipline, and other uplifting literature. The children must learn to read and write, and so education became the settled policy of the church, and the Bishop frequently preached educational sermons and he, assisted by Bishop Coke, founded and supported Cokesbury College at Abingdon, Md., and he also established a number of academies or institutes in other States and planned for a series of primary schools to educate the children, especially of the poor. Then, too, in 1786, he began to establish Sunday schools for the training of children in the fundamentals and in Bible knowledge.

Moreover, in the days when the daily and weekly press was in its infancy and its circulation confined largely to the cities and towns, and intercommunication by letter was slow and costly, it is difficult to measure the value of the periodical visitation by an intelligent, observant citizen like Asbury to the homes of the rich

and poor alike in all parts of the expanding republic. In the conversations held around the family table how natural it was that questions should be asked of the guest: "What news do you bring from Washington?" "What do you think of President Jefferson's plan of the Louisiana purchase?" "Will it cost too much for our new nation to pay?" "Do we need any more territory?" "And what does he mean by sending the Merriwether-Clark expedition to the Pacific coast—more territory?" "Is it true that General Jackson after driving the British troops out of Pensacola has gone suddenly to New Orleans?" "Is Nicholas Snethen still chaplain of Congress?" "Is that the proper work of a preacher?" And the replies would be backed with reasons and would be convincing and illuminating. Attacks on the President and other statesmen were unrestrained and virulent in those days and a visitor who could speak with confidence, and who could cast light on certain policies of Congress, would be welcome. Much that would be helpful could also be mentioned, at least as illustrations, in sermons, and so the Bishop on continuous journeys and the preachers on extended circuits could greatly add to the stock of useful information of their hosts.

The questions involved in government acts, as President Adams' "midnight judges," Jefferson's partisan appointments and demoralization of the public service, had a moral bearing, and visiting ministers would be sure to discern between the right and wrong side, whatever might be their own party predilections.

The church has its ideals which men of affairs may consider impractical, still the ideals of to-day may guide to actual accomplishments in the future. In any event it was a great thing for the developing republic to have a distinguished man, known through the length and breadth of the land, to set forth daily in sermon and lecture and conversation in every part of its domain the principles of right thinking and right doing. And to increase the number of the righteous is a great service, for they make the most valuable citizens. Perhaps no man was better and more widely known than Francis Asbury. People talked about him, were curious to see and hear him and thought of him as a hero, a wonderful man. He mentions preaching in Washington, where many

came to hear "the man who rambles through the United States." Governors, members of Congress, generals, judges, lawyers, doctors, men of learning, influence, and wealth, as well as the common people, knew him and welcomed him to their homes and were glad to talk with him and hear him preach. U. S. Senator Bassett, of Delaware, shy at first of the severe-looking itinerant in black, became his fast friend. We have lived and labored so long, Asbury writes, that we are "a spectacle to men," and though we say but little, "the people want to see us."

He neglected no class of society. The preachers are instructed, he writes, to hold service among the soldiers, and he himself did so at every opportunity. In his last years, amid his increasing infirmities, he mentions preaching to the Union volunteers by request. He visited prisons and talked and prayed with the condemned. At one service the soldiers were talking and dancing about the door, but the next night they were quiet and subdued. In Ohio, in 1810, Colonel Putnam, son of the General of Revolutionary fame, invited him to the house of Waldo, grandson of the old chief, and there he spent a very interesting evening with several Revolutionary officers, who had moved there from Massachusetts. In Georgetown, Del., he spoke in the courthouse to judges and counselors. Governor Bassett and wife rode forty miles to meet him, in his advanced years, at Barratt's Chapel, and Dr. Edward White, son of Thomas White, insisted on entertaining him, on the occasion, saying his parents thought more of him than of "any man on earth," showing that he made fast friends among the distinguished as among the common people and had a wide and strong influence.

Theodore Roosevelt, in an address when he was President of the United States, at the American University, Washington, spoke of Methodism as "indissolubly interwoven with the history of our country." He continued: "It entered on its period of rapid growth just about the time of Washington's first Presidency. Its essential democracy, its fiery and restless energy of spirit, and the wide play it gave to individual initiative, all tended to make it peculiarly congenial to a hardy and virile folk, democratic to the core, prizing individual independence above all earthly posses-

sions and engaged in the rough and stern work of conquering a continent. . . . The whole country is under a debt of gratitude to the Methodist circuit-riders, the Methodist pioneer preachers, whose movement westward kept pace with the movement of the frontier, who shared all the hardships in the life of the frontiersman, while at the same time ministering to that frontiersman's spiritual needs and seeing that his pressing material cares and the hard and grinding poverty of his life did not wholly extinguish the divine fire within his soul."

President Harding recognized the need in the world of "the restoration of the soul of religious devotion" and "individual consecration" to the religious ideal which finds it "able to give something that neither patriotism nor civic virtue can ever afford." These tributes of men eminent in the national life show that Christianity is fundamental to the life of the republic.

It is said by historians that England in the eighteenth century sank to a lower condition in morals and political life than it had reached since the Protestant Reformation was established and that the Puritan standards which Cromwell had set up were lowered by the influence of the governments of Charles II and the two Georges, in reaction against what was called the "sour-faced hypocrisies," the antagonism to Christmas merry-making, and to innocent enjoyments of the Cromwell epoch. This reaction well nigh submerged the Christian religion, so extreme was it for a century or so. The inference is that government reflects more or less popular conditions. Out of the Wesleyan revival came the Victorian régime, the purest and best England had known, and it also was England's best defense against the excesses of the French Revolution and the end-of-the-century outbreak of infidelity in France and Germany.

It follows that when the church is at its best, when its spiritual life is purest, and its example most consistent with its profession, its influence on people and rulers is greatest and most salutary. And under no form of government is this influence so great and direct as in a republic like our own. An illustration thrusts itself directly on our attention in the anti-slavery issue. Secession in the South followed close on the heels of church agita-

tion of the wrongfulness of holding human beings as slaves, and the growing demand for emancipation. In the days before the moral aspect of slavery had awakened the church the buying and selling of men was simply a commercial transaction in which New York and New England could participate without a disturbed conscience. Where slavery was established and was profitable, as in the South, it continued under a quiescent or acquiescent conscience, because emancipation seemed to involve an enormous loss in the overturn of economic conditions. The division of the Methodist Episcopal Church, as well as of other churches, was inevitable when the aroused conscience of the Northern section was met by the determined opposition of the Southern section. Statesmen, like Henry Clay, shuddered with fear of what this division portended in the near future—division of States and the terrible civil war.

If the conscience of the church in the non-slave-holding States had not been quickened by evidences of the evils of slavery and of its threatened invasion of free States and by the revolting aspects of the pursuit of fugitive slaves in free territory, the civil convulsion would, of course, have been delayed for a season, but only for a season. It was inevitable.

The church, by common consent, is the institution whose business it is to stir, to quicken, to instruct, to buttress the conscience of the people. It is always, therefore, wherever it is alive, the moral leader of the nation. John the Baptist instructed the awakened publicans to exact no more than was due, and the anxious soldiers to do no violence and be content with their hire, and wicked Herod that it was not right for him to take his brother's wife. Christ set forth ideals which not even his church, after the lapse of twenty centuries, has fully met. Martin Luther braved Pope and King in setting forth the moral wrongs in the sale of indulgences and became a more powerful leader than the Pope himself. John Wesley's spiritual ideals carried with them great principles, and aroused a nation. Francis Asbury bore personal testimony against the evils of slavery, the making, buying, selling, and use of intoxicants; and preached the doctrine that salvation by faith required repentance for and abandonment of all known sin and

also that sanctification, or perfection in love, is possible and desirable in the present life, an experience which he was sure he possessed. He proclaimed all these things and urged them upon the preachers as their personal privilege to possess and their duty to preach.

It was not strange, therefore, that Asbury and his host bore testimony against slavery, with other Christian churches, against drunkenness and that which creates it; against war as a curse, against violation of the sanctity of marriage and of the family, against dueling, the lottery, gambling, fighting, and other evils, and most of these things which were tolerated by public sentiment in those times are under the ban of the law, government following at somewhat long range the leading of the church.

There can be no question as to the value of the contribution to national integrity, perpetuity, and prosperity, of those who by precept and example stand for justice, right thinking, right doing, right living. If monuments are appropriate for generals and admirals and great fighters who bring back peace, why not much more appropriate for leaders like Francis Asbury, who labor to make peace permanent by inculcating the principles of justice and righteousness, which never yet created a war?

[NOTE.—The foregoing article will be included in a book by Doctor Carroll, soon to be published by The Methodist Book Concern, entitled *Francis Asbury in the Making of American Methodism*.]

AN IGNORED HISTORICAL CHARACTER¹

A NEW-ENGLAND book says, in a tone which, if it smacks somewhat of sectarian partiality, has also somewhat of generous indignation: "That here is a man who ordained and sent forth more clergymen than any other prelate in the history of the modern church, and, it is not improbable, more than any one in any other age of Christianity; whose diocese was coëxtensive with the Republic; who traveled more in his ministerial labors than either Wesley or Whitefield, if we except the Atlantic voyages of the latter; who was the first Protestant bishop that ever trod the soil of the nation, if we except one or two transient visits of forgotten Moravian Brethren; who, with his laborious preachers, laid the moral foundations of most of our Western States, and who was really the American founder of the system of religious faith which may now be justly pronounced the predominant, if not the popular religion of the country, from the Aroostook to California; in fine, the most important ecclesiastical personage in the American annals: and yet his name has never been mentioned, if indeed, it has been known by a single writer of American history."²

This man was *Francis Asbury*—a name known and revered by millions of the American people, but quite as little recognized beyond the limits of Methodism, as our authority affirms. We have been much interested in reading a memoir of him, from the pen of Rev. Dr. Strickland, of this city, and are in a mood to say something for the ignored veteran. It is inevitable that he must, sooner or later, be recognized among our national men of the Revolutionary epoch; for, what is history without a regard to the religious doings and errors of a people? Francis Asbury will be recognized—if not as his followers claim, as "the chief ecclesiastical personage" of our history—yet as one among the chief, and a

¹This article was published anonymously in *The Knickerbocker New York Magazine*, January, 1850. It was evidently written for the purpose of giving the outside world a more intimate vision of Methodism. There are some reasons for believing that the author was that great Methodist historian, Abel Stevens.

²*Memorials of the Introduction of Methodism into New England.*

man not only extraordinary in American annals, but in the records of the religious world.

We have little interest in matters ecclesiastical, and are inclined to be heretical enough about them to deserve to have been burned at an *auto-da-fé*, a few hundred years ago, but we admire this old Methodist Bishop; he is an exceedingly interesting character—a study for the historian. And then, this matter called Methodism has certainly become a curious fact in modern history. Southey, years ago, when it was far less important, deemed it a befitting task to write its history, and Coleridge wrote astute notes on Southey's pages, and declared that when too sick or too ennuied, in spite of brandy and opium, to read anything else, he could pore over the wonderful story. Commanding the masses of the English people more than any other sect, and preaching the theology and using the liturgy of the National Church; possessing, in fine, every thing essential to the latter except its prelacy—shrewd prophets begin already to hint the possibility of its superseding, among the people, the Establishment itself, especially if Mackintosh and Buckle's prediction, that the connection of Church and State in England cannot survive the present century, should be found true. And now that the House of Commons has voted against the Church Rates, and the hooked nose of Rothschild threatens to upset the Bench of Bishops, the prediction seems rather proximately threatening. We all know something about Methodism in this country, but not much accurately; we see its chapels in every village, we hear incessantly of its doings in our large cities, and meet its "Itinerants," with horse and saddle-bags, along the farthest frontiers; one of our most enlightened statesmen (Everett) tells us that no people in the nation are more active in education; its "Book Concern," in our city, the largest and richest religious publishing house, we are told, on the earth, informs us, from year to year, of the annual numerical increase of the denomination—its million and a half (1,762,332) of actual communicants (North and South) in the United States alone—its increase of a hundred and eighty-six thousand the present year—a single year's gain larger than the whole membership of its elder sister, the Protestant Episcopal Church, and of several other com-

manding religious bodies. Methodism, then, is an important fact—a national fact, and, for good or evil, such a fact as the historian cannot hereafter ignore. And Francis Asbury must be, in history, the representative man of American Methodism.

John Wesley was traversing Ireland, some time in the last half of the last century, preaching daily on hillsides and in market-places. He found, in the west of the island, several villages of Germans, who had escaped from the Palatinate on the Rhine, during the wars of Louis XIV. He describes them as in a deplorable condition, without a clergyman or a chapel—"drunkards, swearers, and Sabbath-breakers." Such were the characters that the great Methodist always sought out—it was facing the devil in his citadel. Wesley visited them often, and sent his "itinerants" among them; in a few years they were thoroughly reformed; they built Methodist churches in their settlements, and he asserts that four such villages as theirs could not be found anywhere else in the three kingdoms—there was no more profanity, nor Sabbath-breaking, no ale-house even, to be found among them.

In the course of a few more years word came to him that Methodism was organized in New York City, and that the first Wesleyan chapel in the New World (the first that bore his name in all the world) was going up. It was "Old John Street Church," well known to our citizens—and, latterly, in affairs of the "law" as well as of the Gospel. A little immigrant corps of the Palatine Irish, with a "local preacher," who had been "converted," among them, under Wesley's preaching, had laid there the foundations of the sect which to-day covers most of the continent. Wesley called, in his "Conference," for volunteer preachers for America, and two were sent. At the "Conference" of 1771, Francis Asbury, then but twenty-six years old, offered himself for the distant field. Before the year had ended he was "itinerating" through the middle Colonies, and had already become the virtual ecclesiastical head of the new denomination. They were but six hundred strong when he arrived; in about a year and a half they were reported, in the first "regular American Conference," at one thousand one hundred and sixty members and ten preachers; in five years after his arrival, they were four thousand nine hundred and twenty-one, and

twenty-four preachers; in ten years, eight thousand five hundred, and forty-two preachers; in twenty years, more than seventy-six thousand, and two hundred and fifty preachers; in thirty years, they were nearly eighty-seven thousand (with a gain for the preceding year of nearly fourteen thousand), and more than three hundred and fifty preachers. Methodism had struck its roots into all the States and territories, and when the veteran Bishop fell, in 1816, it was victoriously at the head of nine "Annual Conferences," extending from Nova Scotia to the Mexican Gulf, from Bangor to the farthest western settlement, with a thoroughly organized host of more than two hundred and fourteen thousand communicants, and nearly seven hundred itinerant, and some two thousand local preachers.

No reader of Doctor Strickland's volume can doubt that Francis Asbury was the paramount hero of this great religious movement. He, following the methods of Wesley, founded and extended over the continent its ecclesiastical system. From the year of his arrival till the year of his death, he was almost ubiquitous in the land; were it not that his Journals give us an exact itinerary of his travels, they would absolutely be incredible. Each year he was in the opposite extremities of the country. Never were men put under a severer military regimen than he maintained over his "Itinerants." During nearly half a century he kept them driving to and fro over the country, like an army fighting in detachments, in every direction. He remained unmarried through life, that he might be untrammelled in his work. He never had a local home in America. His salary was but sixty-four dollars per annum, besides traveling expenses; and out of this he contributed toward the support of his poor preachers. He often drained his purse for them, and at one time we read of his selling his cloak, and at another his watch, that he might help them. He founded the "Methodist Book Concern"; he was the chief founder of the first Methodist College, and when it was destroyed by fire, he labored and begged till he could erect another, and when this was consumed in like manner, he projected that scheme of Methodist Academies which now comprises in the United States no less than one hundred and thirteen institutions, some of them among

the most commanding academic edifices of the nation. He was the first, also, who must be credited with introducing the Sunday school into America.³

If he was not the first Protestant Bishop in America, he was, at least, the first Protestant ordained to that office in our own country. Dr. Thomas Coke, a "Presbyter" of the Church of England, was ordained by Wesley to the episcopal office, and sent by him to America to ordain to the same office Francis Asbury. On the twenty-seventh day of December, 1784, he was consecrated Bishop, in the city of Baltimore. Hitherto the Methodists had depended upon the Episcopal clergy of the country for the sacraments of baptism and the Eucharist, but as the Revolution had dissolved the Anglican Church, and as most of its clergy had left the country, the Methodists were deprived of these "ordinances"; they applied to Wesley for relief; he had applied in vain to the Bishop of London for the ordination of some of his preachers, that they might be able to administer the sacraments without violence to the usages of the church. He declared, in his letter to the American Methodists, that he was thus compelled to use what he deemed, in such a case of necessity, his right, as a "Presbyter," to ordain a "superintendent," or Bishop, for America, who could ordain their preachers and provide them the sacraments. American Methodism was in this manner organized as an Episcopal Church, some years prior to the reorganization of the remnants of the Anglican Church in this country; and the ordination of its Bishops preceded that of the present Protestant Episcopal Church of the United States. These are the historical facts; we give them only as such: as to the controversy between the denominations respecting the "Apostolic succession," we claim no skill in that; it is clear enough that Wesley could not pretend to the "succession" in the technical sense of the phrase; he even went so far as to assert that he considered it "a fable which no man ever did, and no one ever could prove to be any thing else." In his letter to the Americans, respecting his ordination of Coke, and through him, of Asbury, he assumes, on the authority of Lord King's "Primitive

³ In 1786, five years before any other person moved in this matter, he organized a school in Hanover County, Virginia. *Strickland's Life of Asbury*, Chap. XI.

Church," that he had the right, in such an exigency, to ordain a bishop, by ancient precedent.

But we are venturing upon dangerous ground; it is sufficient to report that such are the historical facts respecting the episcopal ordination of Francis Asbury, and the episcopal pretensions of American Methodists.

The new Bishop, whether legitimate or illegitimate, went to work more energetically than ever, and for the remainder of his life traveled mostly on horseback, at the rate of the circumference of the globe every four years. His salary was still sixty-four dollars per annum, and his traveling expenses. He ordained his preachers from Maine to Georgia. His presiding mind swayed his Conferences, and gave organic symmetry and prominence to the rising denomination. He preached nearly every day, and usually several times a day. He planned his "appointments" a half-year beforehand, from the Gulf to the Saint Lawrence, usually passing twice a year over the whole length of the country, and he was expected without fear of disappointment (for he was as precise as Wellington), in the towns and villages on his route. He rode on horseback, till he was too infirm to travel so any more, and then took to his "wagon," a vehicle which, beyond question, has traveled more extensively than any other ever seen in the New World; its fragments are still kept by Methodists, as sacred relics, and possibly may in some coming age be worshiped as heartily as Saint Veronica's pocket-handkerchief in Saint Peter's. He sent his preachers across the Alleghenies, and kept them in the very van of the westward march of emigration. The first "ordination" in the Valley of the Mississippi was performed by his hands, and it is a grave question, what would have been the moral development (bad as it is alleged to have been) of the mighty States throughout that imperial domain, had it not been for the brave "itinerant" corps of Asbury, which carried and expounded the Bible among its log cabins at a time in our national history when it was absolutely impossible for the American churches to send thither regular or educated clergymen, in any proportion to the growth of its population. If what is called the "Methodist Itinerancy" has done any important service for the moral salvation of

that vast region, now the theater of our noblest States, the credit is due, in great measure, to the unparalleled energy of Francis Asbury. He not only pointed his preachers thither, but led the way. No records of American frontier adventure show greater endurance or courage than the accounts in Dr. Strickland's book of Asbury's travels beyond the mountains. Armed hunters, twenty-five or fifty in number, used to escort him from point to point, to protect him from the Indians, and great were the gatherings and grand the jubilees wherever he appeared.

His marked characteristics were few, but remarkably strong. They are not painted, in our conception of his character, but sculptured. He was altogether a wonderful man. Born in lowly circumstances, called early to the ministry, and when in it burdened with labors truly amazing, he had but little opportunity for mental cultivation. Yet he acquired a knowledge of Latin, Greek, and Hebrew; and consulted them in studying the sacred text. His well-worn Hebrew and Greek Bibles were his inseparable companions. He was also singularly familiar with history, especially ecclesiastical history. Church polity, in all its varieties, ancient and modern, he studied thoroughly, and referred to constantly. In mental and moral science he was more than a mere reader. He possessed an almost intuitive discernment of character, and was notable as a physiognomist. He frequently surprised a whole "Conference" by stating the characters of candidates whom he had never seen before. His piercing glance was the terror of pretenders and ministerial coxcombs—and some such, it seems, were occasionally found among even the iron-nerved men of the early Methodist itinerary. If the classical motto is true, *Perseverantia vincit omnia*, he was capable of greatness in any department of human ambition, for his master trait was a firmness of purpose which no hostility could shake, and no allurements seduce. When once he entered on his immense labors in America, his destiny was fixed. His indomitable energy bore him onward through journeys long and perilous, labors arduous and incessant, privations and vexations which none of his European coadjutors knew, and this, not during a brief interval of youthful zeal, or of circumstances auspicious to an ardent ambition, but through all

possible discouragements, and through the infirmities of age, when it was necessary to assist him to and from his carriage, and when he could no longer stand, but sat in the pulpit—till, in fine, he dropped exhausted into the grave. He was eminently a man of one work, and in that work he was inspired by a quenchless zeal which allowed no leisure for any other consideration. It drew him away from his native home, and permitted no return. It induced him to forego the felicities of domestic life, and to pass through a long career without a resting-place. Whether legitimately a Bishop or not, he was a noble example of what a Bishop ought to be; and he is said to have possessed all the personal dignity of the episcopal office, while declining its usual honors and exemptions. While he directed, with inflexible authority, the ministerial hosts of his great diocese, he transcended the meanest of them in sufferings, labors, and journeyings. Fifty-five years he was a preacher; forty-five of them he spent on our continent. It is estimated that he sat in two hundred and twenty-four Annual Conferences and ordained about four thousand ministers.

The Bishop is represented by Doctor Strickland as a good patriot at the breaking out of the Revolution. He said, in reference to Wesley's opposition to the Revolution, that if the great English Methodist were in America and saw the actual state of things here, he would doubtless take side with the patriots. Wesley proved the intimation true, by asserting, in his letter respecting the ordination of the American Bishops, that the Revolution had shown itself a "providential" fact, and that the American States should not again bear "entangling" relations to England. Bancroft pays some fine compliments to Wesley, but needs an important emendation on this subject, in his last volume. He places Wesley by the side of Johnson in his hostility to the American cause. So far the historian is correct: but Wesley's far-reaching vision soon pierced through the fog of the times—he early became convinced that the Americans had the right of the controversy, and would have its advantage in the result, and a letter addressed by him to Lord North has been discovered in the government archives and published, showing a decided hostility to the policy of the crown, and a generous sympathy with the Americans. Asbury

and his Episcopal colleague were personal friends of Washington. They visited him at Mount Vernon, and the Methodist Church was the first of the religious bodies of the country to present to him formal congratulations on the settlement of the government and his election to the Presidency. Asbury presented him, in behalf of the Methodists, an address in New York City, to which he read a reply. Both documents are given in Doctor Strickland's book. One of the longest and strongest passages in Asbury's "Journals" is a notice of Washington's death; and it is evidently the utterance of his heart.

We have said that his labors and sufferings were unequalled by those of his great transatlantic coadjutors. He traveled about six thousand miles a year, which exceeded the journeyings of Wesley himself. Wesley's field was much less extended, and much more comfortable in every respect. He was in his own country; had the best facilities of the age for traveling; and moved through a nation supplied with all the conveniences of life. Asbury was a foreigner, and lived among us at a period of profound antipathy toward his native land; but when most others fled from the field, he remained. The country was new and vast, yet he traveled over its length and breadth, now through its older settlements, and then along its frontier lines, climbing mountains, fording streams, sleeping under the trees of the forest, or finding shelter for his wearied frame in log cabins.

Whitefield, though he traveled over the same continent, confined himself to its Atlantic cities, where every convenience was lavishly afforded him. Asbury pushed his course to the remotest frontier, traveling frequently with the emigrating caravan for protection from the savage, and thanking God for the coarse fare which was afforded him in the hut of the back-woodsman. Whitefield's theological opinions agreed with the sentiments of the dominant churches, and conciliated their favor. Asbury's were opposed by them as among the worst forms of heresy, for he was a stout Arminian. Methodism had commenced before his arrival on our continent, and no doubt would have prospered more or less, but to his energy must be ascribed its wonderful progress. Spread by his exertions, no barrier could stand before it; it broke out on

the right and on the left; his incessant preaching and ceaseless traveling, now in the North and then in the South, now in the East and then in the West, gave it almost an omnipresent and simultaneous action through all the States.

We are not disposed to turn preacher, here in the presence of old Knick, but may we not affirm that if "all bishops and other clergy" were of like character with this old hero, the world would witness a stirring spectacle? With a ministry of such spirits the Christianization of the race would be the work of but one or two generations. Such a ministry, warring with the mighty agencies of evil in our world, would present the sublime scene of Milton's battle of the angels. Ho! ye bishops, legitimate or illegitimate; ye high-priests and low-priests, work like this man, if ye would demonstrate both your offices and the Christian religion before the eyes of all men! Come out among us, the people; turn our western stumps into pulpits, our log cabins into sanctuaries, our city lanes and alleys into cathedral aisles, our garrets and cellars of poverty into oratories; come with your surplices and bands, or without them: but come! Christianity, if it cannot perish in its splendid temples, can at least repose there asleep, like the effigies of old knights and prelates in the medieval cathedrals, but it can and will live—live invincibly, if brought out to the homes and hearts of the common people, in such labors as those of this veteran Methodist.

SHALL PARAGRAPH 280 BE RETAINED?

FRANK NEFF

Kansas City, Kan.

WITH the near approach of another General Conference session there are many questions of varying importance being discussed throughout the church. Among these there is one that is no stranger, as it has been before the church for many years, and is sure to attract a good deal of attention in the next few months.

The editor of the *METHODIST REVIEW* has very graciously given the writer the privilege of presenting an argument for the retention of Paragraph 280 by the General Conference of 1924, reaffirming our attitude of over fifty years against all amusements that tend to destroy the spiritual life. In order that the argument may be made as clear and concise as possible it will take the form of some questions, with an answer in each case.

I. Why was such a paragraph inserted in the Discipline?

Apparently because the General Rule concerning "diversions" was not accomplishing all that it should have accomplished, and some vigorous reenforcement was necessary in order to restrain the rising tide of worldliness that followed the Civil War. The General Conference of 1872 was over a half century nearer the origin of the General Rule than we are to-day, yet that body found the rule insufficient, and with laymen for the first time present and voting, the General Rule was reenforced as we have it to-day, with the hope of preventing our people from indulging in those "diversions" that time had clearly proven "could not be taken in the name of the Lord Jesus," and, moreover, the same test of time had proven that the experiment of leaving the interpretation of the General Rule to the individual had turned out rather disastrously, as it always will with young Christians, or with those not firmly established in the deep things of the faith.

And it is worthy of note that not only did the laymen help to write this into the Discipline, but they have also since strongly voted for its retention, as the record shows that at Saratoga, in

1916, when the last aye and no vote was taken, 235 laymen voted for the retention of the paragraph while only 146 voted for its removal.

II. How has it worked?

Not perfectly, to hear what many objectors write and say about it, and as many of its most ardent supporters willingly concede. Neither has the Volstead Act worked perfectly, as its enemies charge and its friends sadly admit. But what law-abiding citizen is willing to present the illogical argument that because a law is not perfectly kept it should be repealed? The Discipline speaks very emphatically against divorce, going so far as to say that any Methodist preacher who marries people divorced save for one cause only shall be charged with "maladministration." Certainly there are Methodist people and preachers who do not keep this wholesome law. But because some of our people and preachers fail to observe Paragraph 68 shall we solemnly ask for its repeal?

If any unkept or poorly kept law in our Discipline be one of real moral worth, would it not be far more becoming in Methodist folk to follow the course suggested by the color-bearer who had advanced more rapidly than his support, and upon being signaled, "Bring the colors back to the army," replied, "Bring the army up to the colors"?

But the writer of this article is by no means willing to concede the failure of this much discussed paragraph to anything like the extent charged by its opponents. If it be true that the paragraph is such a dead letter, why such strenuous demands for its removal by interests that, to say the very kindest thing, have never made any notable contributions, either of money, prayer, or personal effort, for the evangelization of the world along lines loved and revered by every true Methodist?

On the positive side, the writer believes that this paragraph has been the most powerful deterrent force on the question of improper amusements that is to be found in the written laws of any great religious organization, and eternity alone will reveal how many struggling souls have been helped by the fact that the strongest single Protestant force in Christendom still dares to take an open and unequivocal stand against certain forms of worldli-

ness that have always wrought such havoc in the spiritual life of the people.

III. Who wants the paragraph removed?

First of all, some of the very best people of Methodism, and many who are leaders in the church. But even the best people are sometimes mistaken, for doubtless many who read these lines will recall having heard or read vigorous and forceful sermons proving "the divine right of slavery," while we are only a few years removed from that famous episcopal effort to "reform" the saloon by tucking it under the wing of the church, and we are even yet closer to that notable utterance of a high-minded statesman, "We are too proud to fight!"

However, many good people ask for the removal of the paragraph, and there be many, yet the stubborn fact remains that some of the most persistent and powerful demands for "removal" come from outside forces, forces that have never had, do not now have, and never will have a single spiritual interest in common with the historic, warm-hearted, evangelistic, holy-living appeal of Wesleyan Methodism.

Is this statement simply to "muddy the waters," or is it capable of proof? Lest there be a charge of misrepresentation, or the mere use of words to cover up the issue, the definite fact is here submitted that the National Association of Dancing Masters, the National Theater Owners' Association, the National Actors' Equity Association, and a number of other associations connected with the dancing or theatrical profession, have officially petitioned the General Conference of the Methodist Episcopal Church to remove the offending paragraph.

These matters were formally presented to a sub-committee of the General Committee on The State of the Church at Des Moines, they were broadcast by the Associated Press, and, no doubt, will be repeated next year at Springfield. The writer was chairman of that sub-committee and knows officially of these facts, and surely is within the bounds of a proper courtesy when he asks, in all seriousness, "What next?"

IV. Who wants the paragraph retained?

In the first place, it is clearly evident that a majority in every

General Conference where its removal has been attempted desired its retention, this despite the fact that those favoring removal had some of the ablest leadership that the church possessed. In 1908 the effort was made to declare the paragraph unconstitutional, but this failed. In 1912 and 1916, under the leadership of a giant, mentally and physically, the General Conference refused, by a majority of about 70, to make any change. In 1920, still under able leadership, the advocates of removal were hopelessly outvoted, for, spurred to decisive action by outside interference and a widespread knowledge of the havoc being wrought within by the loose ideas of amusement following the World War, the advocates of retention smothered the removalists by the overwhelming vote of 469 to 212, a staggering majority of 257, or more than two to one.

There must be some decisive reason for this continued attitude, though we may not be able to agree on just what are all its causes. But one thing seems certain. In recording so emphatic a vote the delegates at least were expressing the convictions of those most concerned, namely, the young people of our Epworth Leagues and other organizations where young folks have banded themselves together for work. As far as the writer has been able to learn, after a quarter of a century of rather fruitful pastorates and some years of close observation of this subject, no Epworth League convention or institute has ever asked for the removal of the paragraph. The probabilities are that a small-sized riot would be precipitated if any one dared introduce a "removal" resolution at any one of these live-wire institutes!

Neither is there record of any Deaconess or Missionary Training School, Student Volunteer, or Life Service group petitioning for the removal of the paragraph, a silence most eloquently echoed by the leaders of every evangelistic campaign, by every school or association for the training of soul-winners, by every agency set forth especially for the winning of souls, by every missionary in the field, or by any group or organization for the deepening of the spiritual life. In fact, the writer has never heard of an evangelist, a successful soul-winner, or one who testifies to the possession of a Spirit-filled life, asking for the removal of the paragraph, though there may be some.

"The absence of request for 'removal,' " says some one, "is not an argument for retention!" Perhaps so, but in this case, as in many others, "silence" means "consent." For the present order, and considering the life aspirations of the groups named, it should not be very difficult for any one to see where the church can do the most good by retaining its present unequivocal attitude upon the subject of amusements.

V. Why should the paragraph be retained?

It should be retained because there is a deep-seated and determined purpose on the part of the church that it be retained, as has been demonstrated time and again by the refusal of several General Conferences to make any change, apparently with the feeling that even though the paragraph has some expressions that sound queer, yet it is a fundamental protest and safeguard against a worldly spirit that has no place in the life of Christian people.

For years there has been vigorous outside agitation of the question, just preceding the sessions of the General Conference, with free expression of the opinion that the offending paragraph will be removed this time, surely. But in every case, when the delegates voted, they refused to be stampeded, and added again their approval to the paragraph.

It should be retained because there has been no widespread inside demand for removal, the petitions to that end being so hopelessly in the minority that their influence was entirely negligible. Earlier in this article attention has been called to the fact that not a single Epworth League convention, institute, or Life Service group has ever made such a request, while the laymen themselves, who are naturally closer to such questions, have proven by their vote at General Conference that they know of no demand "back home" sufficient to cause them to vote the paragraph out of the Discipline.

It should be retained because its removal would be heralded far and wide, in blazing headlines, as a victory for the liberal element in the church, and the general tone of the announcements would be, "Methodists Throw Down Bars—Dancing Ban Removed—Followers of Wesley May Legally Trip the Toe with Others!"

It matters little that we could solemnly brand these "scare heads" as false, as they surely would be, from the standpoint of our fundamental law. However, the very fact that we had removed the "enforcement" clause would give good ground as a basis for the lurid headlines, even as there is truth in free use of the term "nullification" concerning the action of a certain governor, though he most solemnly declares that his action does not weaken the fundamental law of the land. True enough, his action does not dispose of the fundamental law of the land, but it so materially cripples the enforcement of that law that law-abiding people are aghast, while lawbreakers hold jubilee. It is a fundamental maxim of civil law that no statute or expression, however lofty and beautiful, has any force or power whatever, beyond simple moral suggestion, unless there is attached a penalty or enforcement clause.

Could any less be said of the Methodist Episcopal Church if we have however fine and beautiful a "fundamental law," namely, the General Rule, and yet have no "enforcement clause"?

Paragraph 280 is the "enforcement clause" of the General Rule on Amusements.

It should be retained because there is a growing disgust with the modern dance, even on the part of many of its sponsors, and vigorous demands are being made that there be a house cleaning within. If the institution is in such bad repute, even in the house of its friends, is it any time for a great church, that has all during its history stood for the holy life, to offer even the semblance of a compromise? Would it not be vastly more becoming in Methodism to put still higher barriers between itself and a spirit that never builds up, but universally tears down the spiritual life? With gambling so rampant, with jazz and the dance becoming more and more degrading, and the greatest amusement enterprise of the age becoming so corrupt that its frightened sponsors pay a "king's ransom" for some one with sufficient moral standing to "reform" the business and add to it a much-needed respectability, is it any time for Methodism, that most aggressive force for righteousness, both personal and general, to take any backward step?

Heroes are just plain folk, who have bravely met a great dan-

ger. Let us heroically meet every challenge of the worldly spirit that would tear down what we have been building up, and let us take even a bolder stand against every device that would weaken the power of our attack upon every form of evil that comes against us.

It should be retained because its removal would bring dismay to multitudes not only among the best workers of Methodism, but also to many in other denominations, where a strong fight is being waged against the demoralization caused by the modern craze for amusement. It casts no reflection upon other denominations to say that Methodism has been a pace-maker in many things. Throughout her history this has been true of evangelism and the holy life, while in more recent years the daring of the Centenary movement has stirred the religious world to activities not dreamed of before. The same is true regarding the question of worldly amusements. Methodism has always taken the lead against every form of sensual pleasure that is inimical to the highest type of Christian life. While John Wesley did not formulate Paragraph 280, or anything like it, yet he would no more have tolerated participation in the sensual dance, as now indulged, or in the gambling methods of present-day card-playing, or in the suggestiveness and indecency of much of the "realism" of the modern theater than he would have recommended Robert Ingersoll's works as a textbook for Methodist class leaders.

A backward step on our part would tend to discourage many who are now encouraged by the fact that this great church dares take the lead in fighting these evils that have wrought such havoc, and yet seem to have such a hold on the human heart that even great denominations either fear to speak out or are lulled to sleep by specious arguments, and maintain a silence that is disastrous and even deadly in its consequences.

May the Methodist Episcopal Church, strong and mighty as she is, never give any aid or encouragement to the enemy, and may she never take a backward step that will bring despair to those who are looking to her for leadership.

It should be retained because the universal testimony of evangelists and personal workers is that dancing, card-playing,

and theater-going are among the most difficult things that a soul-winner has to fight, and that the testimony is almost as universal that when a sinner who has been a devotee of these pleasures is soundly converted, he turns from them with utter loathing, very frequently giving a ringing testimony in opposition to them all. A genuine, old-fashioned, Holy Ghost revival brings a revolt against dancing and card-playing as surely as a released balloon leaps from an earthly restraint to the pure air of the upper reaches. The sin-bound soul that discovers God rejoices in its new-found freedom, and quickly breaks with those forces that have so long held it in bondage.

On the other hand, just as surely as a genuine conversion turns people away from these amusements, a willful indulgence in them seems to hinder a soul's spiritual progress till the Christian life becomes either a cold, lifeless formality, or is entirely abandoned. Dancing and card-playing Methodists do not attend prayer meeting and give warm-hearted testimony to their conversion and the abiding joy that comes as Christ walks and talks with them in daily life. Dancing and card-playing Methodists never testify to the Witness of the Spirit, and to the possession of a heart cleansed and made whole, in accordance with Methodist interpretation of the New Testament doctrine of holiness. Dancing and card-playing Methodists do not go out, with hungry hearts, seeking the lost, and when they find them, drop down on their knees with open Bible and open heart, point them to the "Lamb of God that taketh away the sin of the world," and pray them into His Kingdom. Dancing and card-playing Methodists seldom enter the ministry, enlist for the foreign field, become deaconesses, or take up any form of rescue work where men and women have been wrecked by sin. Shall Methodism take any backward step concerning things from which awakened souls turn with such loathing, and which, indulged, have such disastrous effect upon the spiritual life of our people?

The paragraph should be retained because there seems to be a moral and religious crisis in the world to-day, a literal "Armageddon," and Methodism should face this, as she has faced every other challenge, with an unyielding determination to make no com-

promise of any kind with a spirit that has always been, is now, and doubtless ever will be so antagonistic and destructive to a life of vital piety. In a time of serious war, that is testing to its very foundations every resource, both material and human, of a nation, there cannot be any place for pacifism. With the disastrous sweep of a scourging epidemic or plague, it is no time to relax vigilance, cease efforts for effective sanitation, or modify the most rigid quarantine. When there is sweeping over the world an unparalleled wave of faith-blighting worldliness; when men and women are being shaken to their very moral foundations and many being carried away by the false promises of the "pleasure devil," surely it is no time for Methodism either to "lift the ban" or take any action that could be so interpreted.

Rather, it is a time that demands reaffirmation of our historic attitude, and the expression of a still stronger hostility to anything and everything that would tear down or hinder the spiritual life of the people.

Repeal the paragraph, and the powers of darkness will rejoice; retain it, with all its imperfections and the difficulties of its enforcement, and we will both cheer all our fellow-workers who are fighting against the determined encroachments of a soul-wrecking worldliness and hurl a defiant challenge to the evil back of it, that, regardless of what other great religious bodies may do, Methodism still stands as the enemy of everything that would hinder and the friend of everything that would help the very weakest man or woman who is struggling to escape sin and attain purity of soul and holiness of life.

[EDITORIAL NOTE.—The above article by Doctor NEFF and the following one by Bishop HUGHES were contributed on the request of the EDITOR. Neither of them was allowed to see the other's manuscript, in order that their arguments might have a constructive character rather than that of mere debate. No further material on the Amusement Question will appear in the pages of the REVIEW before the coming General Conference. The issue is one of high importance but does not demand larger space for intelligent discussion.]

OUR MISTAKEN LEGISLATION ON AMUSEMENTS

EDWIN HOLT HUGHES

Malden, Mass.

THE writer of this article is a Puritan—in his convictions and in his habits. He has never been in any degree addicted to the questionable amusements specified in the law of the Methodist Episcopal Church. Even in that period of youth when the sense of freedom often defeats the sense of obligation, and when the prohibited pastimes make their more natural appeal, he heeded the desires of godly parents. He has never belonged to the kings, or even the humbler princes, of “syncopation.” He is not sure that he could now identify by name those pasteboard cards that often become the passion of the frivolous; and he has never been a frequenter of the theater.

When he was baptized into the membership of the Methodist Episcopal Church, there was no specific rule on amusements. There lie before him now a very worn copy of the first Discipline of our church and a neatly bound copy of the Discipline of 1844. Neither volume contains any detailed list of forbidden amusements, each staying by the simple principle as given by Mr. Wesley concerning “diversions” that cannot be used “in the name of the Lord Jesus.”

The specific legislation came in 1872. Evidently memorials and letters from various quarters of the church preceded the action of the General Conference. So in the issue of the *Daily Christian Advocate* for May 25, 1872, the following Report appears from the Committee on the State of the Church:

No. III. SINFUL AMUSEMENTS.

Your Committee has considered a large number of memorials and petitions from members of the Church in different sections of the land, deploring the sinful amusements too often indulged in by members of the Church; also many resolutions and pastoral addresses emanating from Annual Conferences and other official bodies belonging to our own and sister denominations. Influenced by these, as well as by their own personal observations, your Committee are of opinion that there is just cause for alarm, and a necessity for General Conference action, in order

to arrest, if possible, practices which portend so much evil to the Church and to the world.

The General Rules of our Church prohibit such diversions as cannot be used in the name of the Lord Jesus; "the singing those songs or reading those books which do not tend to the knowledge and love of God." This rule is sufficiently comprehensive, but not explicit enough to meet the wants of the times.

We would therefore recommend that the chapter on imprudent conduct, Discipline, p. 128, be so amended as to read, "But in case of neglect of duty of any kind, imprudent conduct, indulging sinful tempers or words, the buying or selling, or using intoxicating liquors as a beverage, dancing, playing at games of chance, attending theaters, horse races, circuses, dancing parties, or patronizing dancing schools, or taking such other amusements as are obviously of misleading or questionable moral tendency, or disobedience to the order and discipline of the Church."

CYRUS NUTT, Secretary.

DANIEL CURRY, Chairman.

On Saturday, June 1, 1872, this report came before the General Conference for action. According to the record there was little debate. Dr. Charles A. Holmes, of the Pittsburgh Conference, spoke against adoption; Rev. G. W. Hughey, of the Illinois Conference, spoke in favor of the report; Rev. J. Kiger, of the Indiana Conference, moved the previous question; and the report was adopted by a vote of 179 yeas to 75 nays. There was no roll-call. So there is no full chance to weigh, as well as number, the suffrages in the case. Thus was put into the law of Methodism a paragraph that has been the cause of constant debate and that remains to this day an occasional storm-center of discussion.

The writer, being among those who regard this legislation, in its original making and in its continuance, as a serious mistake, equaling a disaster in the life of our church, gladly avails himself of the opportunity of giving his reasons for his conviction. This he does with great respect for Daniel Curry, who probably wrote, as well as signed, the original report, and for all the successors in the advocacy of the law. He gathers his argument around the following points:

I. From several minor and yet important angles the law is UNSOUND. We do not refer now to the question of its constitutionality. Many of the best legal minds in our church regard it as wholly unconstitutional. But where a body is both legislature and supreme court, the former in making a law expresses itself as to

constitutionality, and the latter is likely to differ from itself as the legislative body only as new elections make changes in the personnel of the court! Whatever one may think of the soundness of the paragraph from the constitutional side, one must be thrown into doubt as to its soundness in far deeper respects.

1. It makes for *misproportion* in the outside judgment of our church. The law is one of the dramatic things sure to bulge before the eyes of men. Many people know little of the Methodist Episcopal Church save that it has a law against certain amusements! That one law hides our hospitals, our orphans' homes, our immigrant hostelrys, our academies, our colleges, from the view of multitudes. To them we are not a church doing major works; we are rather a church giving minor prohibitions. That fact is against us in our approach to many thousands of people; and when we are compelled to explain to them that we have the law in fact, but not in effect, our beginning with them is a pitiable thing.

2. It likewise works *misproportion* into the *moral judgment of our young people*. There is a peculiar illustration of this in the report that founded the original legislation in 1872. It is headed "Sinful Amusements." But the word "sinful," being in the report, did not get into the law on amusements! It remained in the phrase "sinful tempers or words," but by the time it reached the amusement addition to the legal paragraph, it was changed into "misleading, or questionable moral tendency." There was a psychology that explained that unconscious change of expression. Even the General Conference of 1872 did not care to invent sins! Yet we are apt to give young people, especially, the impression that we are in that business, and that we put the indulgence in these amusements in the same moral classification with the buying, selling, or using of intoxicating liquors as a beverage! Of course, even the technical conscience could not long stand for such a legal combination as that. So in season the "liquor" was placed in a paragraph by itself; while it was provided in the paragraph dealing with "amusements" that at least two preliminary efforts should be made to convince the breaker of the law of his error and to bring him to "real humiliation."

But the moral misproportion still abides. In the end, so far

as his relation to the Methodist Episcopal Church is concerned, the circus-goer is to meet the same fate as the saloon-goer—and this in spite of the fact that the liquor business, whether buying, selling, or drinking save “in cases of extreme emergency,” is definitely forbidden in the General Rules themselves. The main fact is worthy of the emphasis of repetition. *The Methodist who patronizes a circus has in the last analysis the same penalty prescribed for him as does the Methodist who patronizes a saloon!* We all feel the sense of moral misproportion in this prescription. Men have confessed to the writer that they saw the day when they would have feared less to tell an untruth than they would have feared to see a horse-race! And this is the type of moral pedagogy into which good men were led! Before we have educated our young people into the way and work of Christ, we thrust before them this dramatic legislation. It is thus unsound because it is untimely. Some of the amusements specified wholly lose their glamour with the passing of youth, and particularly with the coming of parenthood; and thus often we lose all of a life in an effort to regulate it incidentally for a few months.

3. It is unsound in its *partiality*. Including circuses, it omits prize-fights! Technically prohibiting dominoes as a “game of chance,” it does not forbid betting on events that combine chance and skill! Moreover, the recent years give another illustration of this partial character of the law. It prohibits listening to spoken acting, which existed when the law was made; but it is not being interpreted as prohibiting moving-picture acting! The years have seen many of the better class of actors going into the first kind, surely forbidden; and many of the worst actors going into the second kind, not surely prohibited! But the opinion of good judges is that moving pictures are to-day doing far more harm than is the drama acted directly. Who would think of having the General Conference of 1924 pass a law forbidding attendance on moving pictures? If such a law were introduced and only those should vote for it who never went to the moving-picture shows, how many votes among the delegates could be gotten for the added legislation? We are thus in the strange position of forbidding the less harmful and of allowing the more harmful! Nor

are we able to advocate discrimination in the choice of moving picture entertainments, and utter prohibition in the matter of the old-time type of theater! If one shall take the ground that the moving picture is forbidden by our legislation, then we must affirm that the overwhelming majority of our people and vast numbers of our preachers are to-day flagrant law-breakers!

II. The second point is that the legislation is UN-PROTESTANT in its character. It is an *index expurgatorius*, not of books but of amusements. In order to get this objection more clearly, it is only necessary to try to apply the method of the law to those other parts of the General Rules that are in close company with the "diversions" sentence. Who would advocate fixing the law of usury at any specific amount of interest? Who would attempt a special paragraph setting the upper or lower price of what should be known as "costly apparel"? As for the "gold," would a fourteen-carat quality be a violation of the rule? How fine a house or how expensive a meal would constitute "needless self-indulgence"? And how much money may we save ere we break the General Rule about "laying up treasure on earth"? Shall we fix up a list of "songs" that are not permissible? And shall we follow the example of our Roman Catholic ecclesiastics and put out a list of forbidden "books"? These questions show the folly of specification as to the other portions of the General Rules. Yet we yielded to that folly in our specific law on amusements. If the specifications are the same as the General Rule, then they are not needed. If they are not the same, and if they add to the rule or subtract from it, then they are plainly unconstitutional.

The point now, however, is deeper than one of constitutionality. The Protestant position has been that in the doubtful border lines of moral action there is room for freedom; and that we get character by the exercise of judgment that uses the name of Jesus as a test and looks for guidance to the Bible and to the Holy Ghost. Since we have not been willing to define these amusements definitely as "sins" they fall within that realm where the individual conscience must be kept free from ecclesiastical pressure in order that it may be open to genuinely religious persuasion. The Methodist Episcopal Church represents the largest Protestant com-

munion in the largest Protestant land. It should keep itself true to Protestant principles and should make no *index expurgatorius*, whether of interest charges, apparel, songs, books, or amusements.

III. Beyond this, the legislation is **UNSCRIPTURAL**. It is the very opposite of the method of Jesus. Save in regard to the law of divorce, which had to do with the home as a fundamental institution of society, the Master dealt in general principles. It is good, for example, that he left the Sabbath law in that form. One can hardly conceive of him as arranging a list of specifications—of the things that could *not* be done on the Sabbath day! Had he put anything like our paragraph 280, dealing with “Imprudent Conduct,” in the Sermon on the Mount, the whole spiritual tone would have been lowered and spiritual dignity would have departed from that section of the message. Our General Rules, for the most part, if not for the sole part, stay within the atmosphere of the New Testament. Only vast and unquestioned evils, such as slavery, intemperance, and dishonesty in matters of national revenue, are specifically named. When these rules treat of “diversions” they select a New Testament phrase as the touchstone—“the name of the Lord Jesus.” That phrase runs like a blessed refrain through the books of the new dispensation. John Wesley selected it as the “rule” most likely to curb and forbid and inspire in the world of amusements. It was a sad day for the church when we departed from the wisdom of the New Testament and of John Wesley in dealing with so great a problem.

IV. This leads on to the statement that the legislation is **UNSPIRITUAL**. Up to 1872 we had sought to control the “diversions” of our members by spiritual means—by appeals to their moral reason, by exhortations to genuine piety, and especially by positive methods of busying them in the work of Christ. We had followed the method implied in the apostolic exhortation and affirmation, believing that the way to get our people *not* to “fulfill the lusts of the flesh” was to get them to “walk in the spirit.” But the orgy of pleasure-seeking that came as a reaction after the dreadful and sober period of the Civil War frightened our legislators into the adoption of this unwise law.

No other great church in America took this panicky action. Nor has the working of the law among us in these fifty years persuaded any of our larger sister denominations that we acted with wisdom, and that they should follow our example. The original report under which the law came declares that "official bodies" of "sister denominations" had passed resolutions or given out pastoral addresses that led to our action. Yet no one of these "sister denominations" has burdened itself with the law which was urged upon us. On the contrary, the representatives of other denominations have often quoted our law to hesitating persons as an argument against joining our church. Not always, however, did they need to do any quoting; for untold thousands have gone elsewhere when by right of spiritual heritage and by the earning of their conversion they belonged to us. *The half century has not seen a single other large church in the United States adopting legislation on specific amusements.* Wise leaders elsewhere have perceived the futility of the way we pursued.

It is not possible, of course, to get at spiritual comparisons in any delicate and high-minded way. Still we may well ask ourselves whether Methodist people surpass Presbyterian folks in their piety; and, if so, whether our amusement law is in any way responsible for this superiority! One cannot avoid repeating the witticism of the late Borden P. Bowne wherein he said that the Baptists with no specific legislation on amusements did not appear to be plunging into the dives! The writer cannot recall a single assured case in a third of a century of ministry where this law has secured an actual spiritual result. On the contrary, he has seen many fine persons turn regretfully from the altars of Methodism to other altars—men and women whom in a few years we could have trained for piety and good works. We had not been willing to trust them with the Bible, and the General Rules, and the religious processes of our church life, and with the Holy Spirit. Instead we met them with a legal bludgeon in our hands, and then, as we shall later show, used it as a threat or a bogie, and never as a real instrument of law! Unless we had in other matters employed genuine spiritual methods with our preachers and people, God would have taken even deeper vengeance upon the religious life of

Methodism. In prohibiting the amusements of our members the law has done nothing for us; but the effort to win people to real piety and to service in Christ's name, being according to the program of the Lord Himself, has helped us to save many. But we could have done an incalculably larger work and have saved an incalculably larger number of young people, if we had depended strictly upon spiritual means. In the interest of genuine and vital religion we should rid ourselves of this legalistic burden. If the contrasts sometimes made between the spiritual life of old-time Methodism and the spiritual life of present Methodism be warranted, then, in the name of spirituality, let us return to the position of our forefathers as it was prior to the blunder of 1872 which led us away from the Protestant, scriptural, and spiritual program of our church.

V. If much of what has been hitherto written in this article may be questioned by good men, the final point will go without controversy: Our law on amusements as adopted in 1872 has always been UNWORKABLE. The writer has fifty years of remembered experience with the Methodist Episcopal Church, experience gotten in various sections and in several relations to that church. *Yet in the half century he has never known or heard of a single case where the detailed law on amusements has been applied and anybody has been expelled!* This is in spite of the fact that the law is not to be enforced at the option of the pastor. Perhaps others may know of a few cases of enforcement. These, however, are negligible in number. Thus it is scarcely an exaggeration to say that we have through all these years carried a law which we do not enforce in any real degree whatsoever.

It is not fair here for any of the advocates of this unused legislation to say that civil laws against gambling and the liquor traffic could be repealed on the like argument. This is not true, because both of these laws are constantly, though not always, enforced. Gambling by them is driven into hiding; while daily in all our States men are being fined and imprisoned for violation of our prohibition laws. Leaving aside the point that a comparison of gambling and liquor laws with our legislation on amusements shows the same lack of moral proportion hinted at earlier

in these pages, the point now is that our legislation is *not used at all*. For fifty years it has been in our Discipline; and for fifty years it has been, relatively and almost absolutely speaking, an unused piece of legislation! If it be said that it has had a restraining and educating value, the reply is that we should find a more consistent and sincere method than that of using an undoubted law only as an influence.

Perhaps we shall have the claim that some of our foreign missions still have special need of this legislation, inasmuch as their work deals with people as yet undeveloped in Christian conscience! We may well think that this point should be urged discreetly, lest it be more or less of a subterfuge. The judgment of inspectors of our missions would be that the case is largely cared for by the proper instruction of our converts. But if it be genuinely urged that the repeal of a law inoperative in the United States is still needed in our foreign fields, the Central Mission Conference already has large powers, and may be given still larger powers if such a course be deemed wise.

In the home land there is just now a peculiar situation that demands conscientious attention. The present period in our country's life adds a tragic force to the argument for a different method. Good citizens are affrighted by the spirit of lawlessness that prevails. Are Methodist Episcopal preachers in a good position to join in the demand for law-keeping when they themselves are custodians of a law which they never directly enforce? The following story was told the writer as representing an actual happening. A man, with Methodist forbears, was elected Mayor of one of our cities—elected by the aid of the doubtful slum vote. Duly the Methodist ministers in that city felt that the Mayor was winking at violations of the liquor laws. They went to him with their protests, reminding him vigorously of his oath of office and his sworn duty to enforce the laws. He referred them to what is now Paragraph 280 in our Discipline, and told them to see him again when they had themselves enforced the laws for which they were responsible! It is rather remarkable that this ugly fact has not oftener been hurled back at us. *The church in America that is most urgent in demanding respect for law keeps on its own statute*

books a law that is constantly violated and never enforced. From that miserable inconsistency we should in some way free ourselves, and that quickly and utterly.

But we cannot so free ourselves by retaining Paragraph 280 as legislation. Fifty years have proven beyond doubt that the law is not workable. There is indeed warrant for saying that in some cases it tempts to its own disobedience. Botanists tell us that plants often grow toward a point of slight pressure! Does young life in our church turn this fact into a parable? Surely the pressure is light enough, and this because the judgment of the church will not suffer such petty numerous trials as the enforcement of the paragraph would require. Who believes for a moment that any bishop of our church would send out word to the preachers in his Area insisting that they put into practice Paragraph 280? And who believes that, if he did issue such an insistence, the preachers would in any fair number heed the counsel? Let one try to make out definitely the form of charges that would be legally necessary, and the whole matter floats away with the lightness of its own triviality. For example, here is the form which such charges would take:

Charge: Taking such diversions as cannot be used in the name of the Lord Jesus.

Specification: John G., a member of the Methodist Episcopal Church, did, after the warnings as provided for in Paragraph 280 had been given, attend on July 12, 1923, between the hours of two and five in the afternoon, a circus.

Suppose that John G. is a fourteen-year-old boy! Or change the specification above by putting in any other of the listed amusements! Let no one say that this suggestion is unfair and trivial. It is precisely what our law calls for; and it is not now, and it never will be, a workable piece of legislation. If it be said that in its disuse it is not a lonely thing in our laws, then the answer must be: That if we have any other laws, definitely prescribed and never enforced, they should either be modified, so that they are given as items of pastoral discretion, or they should be placed among counsels rather than mandates, or they should be definitely and unequivocally repealed.

What program, then, does the writer suggest as to the amusement paragraph? The question will not be evaded.

First: Let us definitely repeal Paragraph 280 so far as it relates to specified amusements. We shall, of course, be misunderstood for a time; and some of our people will deem that the bars are down. But a flood of misunderstanding for which we are not responsible is far better than a flood of lawlessness for which we are responsible. In season, also, our true position as a church will be made known. We can immediately strengthen Paragraph 69, sections 1 and 2, on Amusements and put into our Discipline a still more passionate and tender appeal to our people with reference to their diversions.

Second: Inasmuch as we are without question having in the present period a grave excess of pleasure, doubtful and more than doubtful, let our bishops prepare a thoughtful and persuasive address to our people, summoning them to use the test of our General Rules as given by our great founder and to take only such diversions as can be used in the name of the Lord Jesus; and calling them likewise to lives of prayer and work in the same great Name.

Third: Let all our pastors enter upon a campaign of instruction with reference to the meaning and spirit of the Christian life; and upon a campaign for providing our young people with a positive recreational program.

Fourth: Let us all labor for a revival of religion throughout world-wide Methodism. The cure of our ailments is spiritual. Naught else will suffice. We end with the quotation from Saint Paul as already given. Our only real hope is to get our ministers and members to obey the apostolic injunction: "Walk in the Spirit, and ye shall not fulfill the lusts of the flesh."

All the above is written in the sure and deep conviction that the program as outlined is best for the spiritual interest and advance of our dear church. Let us return to Protestantism! Let us return to Wesley! Let us return to Christ!

ON WITH THE DANCE¹

A. P. HERBERT

Of the London Punch

I HAVE been to a dance; or, rather, I have been to a fashionable restaurant where dancing is done. I was not invited to a dance—there are very good reasons for that; I was invited to dinner. But many of my fellow guests have invested a lot of money in dancing. That is to say, they keep on paying dancing instructors to teach them new tricks; and the dancing instructors, who know their business, keep on inventing new tricks. As soon as they have taught everybody a new step they say it is unfashionable and invent a new one. This is all very well, but it means that, in order to keep up with them and get your money's worth out of the last trick you learned, it is necessary during its brief life of respectability to dance at every available opportunity. You dance as many nights a week as is physically possible; you dance on week-days and you dance on Sundays; you begin dancing in the afternoon and you dance during tea in the coffee rooms of expensive restaurants, whirling your precarious way through littered and abandoned tea tables; and at dinner time you leap up madly before the fish and dance like variety artistes in a highly polished arena before a crowd of complete strangers eating their food; or, as if seized with an uncontrollable craving for the dance, you fling out after the joint for one wild gallop in an outer room, from which you return, perspiring and dyspeptic, to the consumption of an ice pudding, before dashing forth to the final orgy at a picture gallery, where the walls are appropriately covered with pictures of barbaric women dressed for the hot weather.

That is what happened at this dinner. As soon as you had started a nice conversation with a lady a sort of roaring was heard without; her eyes gleamed, her nostrils quivered like a horse planning a gallop, and in the middle of one of your best sentences she simply faded away with some horrible man at the other end

¹ From *Little Rays of Moonshine*, by A. P. Herbert, published by Alfred A. Knopf, Inc., authorised publishers.

of the table who was probably "the only man in London who can do the Double Straddle properly." This went on the whole of the meal, and it made connected conversation quite difficult. For my own part I went on eating, and when I had properly digested I went out and looked at the victims getting their money's worth.

From the door of the room where the dancing was done a confused uproar overflowed, as if several men of powerful physique were banging a number of pokers against a number of saucepans, and blowing whistles, and occasional catcalls, and now and then beating a drum and several sets of huge cymbals, and ceaselessly twanging at innumerable banjos, and at the same time singing in a foreign language, and shouting curses or exhortations or street cries, or imitating hunting calls and the cry of the hyena, or uniting suddenly in the war whoop of some pitiless Sudan tribe.

It was a really terrible noise. It hit you like the back-blast of an explosion as you entered the room. There was no distinguishable tune. It was simply an enormous noise. But there was a kind of savage rhythm about it which made one think immediately of Indians and fierce men and the native camps one used to visit at the Earl's Court Exhibition. And this was not surprising. For the musicians included one genuine Negro and three men with their faces blacked; and the noise and the rhythm were the authentic music of a Negro village in South Africa, and the words which some genius had once set to the noise were an exhortation to go to the place where the Negroes dwelt.

To judge by their movements, many of the dancers had, in fact, been there, and had carefully studied the best indigenous models. They were doing some quite extraordinary things. No two couples were doing quite the same thing for more than a few seconds so that there was endless variety of extraordinary postures. Some of them shuffled secretly along the edges of the room, their faces tense, their shoulders swaying like reeds in a light wind, their progress almost imperceptible; they did not rotate, they did not speak, but sometimes the tremor of a skirt or the slight stirring of a patent-leather shoe showed that they were indeed alive and in motion, though that motion was as the motion of a glacier, not to be measured in minutes or yards.

And some in a kind of fever rushed hither and thither among the thick crowd, avoiding disaster with marvelous dexterity; and sometimes they revolved slowly and sometimes quickly and sometimes spun giddily round for a moment like gyroscopic tops. Then they, too, would be seized with a kind of trance, or it may be with sheer shortness of breath, and hung motionless for a little in the center of the room, while the mad throng jostled and flowed about them like the leaves in autumn round a dead bird.

And some did not revolve at all, but charged straightly up and down, and some of these thrust their loves forever before them, as the Prussians thrust the villagers in the face of the enemy, and some forever navigated themselves backward like moving breakwaters to protect their darlings from the rude, precipitate seas.

Some of them kept themselves as upright as possible, swaying slightly like willows from the hips, and some of them contorted themselves into strange and angular shapes, now leaning perilously forward till they were practically lying upon their terrified partners, and now bending sideways as a man bends who has water in one ear after bathing. All of them clutched each other in a close and intimate manner, but some, as if by separation to intensify the joy of their union, or perhaps to secure greater freedom for some particular spacious maneuver, would part suddenly in the middle of the room, and, clinging distantly with their hands, execute a number of complicated sidesteps in opposite directions, or aim a series of vicious kicks at each other, after which they would reunite in a passionate embrace and gallop in a frenzy round the room, or fall into a trance, or simply fall down. If they fell down they lay still for a moment in the fearful expectation of death, as men lie who fail under a horse; and then they would creep on hands and knees to the wall through the whirling and indifferent crowd.

Watching them, you could not tell what any one couple would do next. The most placid and dignified among them might at any moment fling a leg out behind them and almost kneel in mutual adoration, and then, as if nothing unusual had happened, shuffle onward through the press; or, as though some electric mechanism had been set in motion, they would suddenly lift a foot sideways and stand on one leg. Poised pathetically, as if waiting

for the happy signal when they might put the other leg down, these men looked very sad, and I wished that the Medusa's head might be smuggled somehow into the room for their attitudes to be imperishably recorded in cold stone; it would have been a valuable addition to modern sculpture.

Upon this whirlpool I embarked with the greatest misgiving and a strange young woman clinging to my person. The noise was deafening. The four black men were now all shouting at once and playing all their instruments at once, working up to the inconceivable uproar of the finale; and all the dancers began to dance with a last desperate fury. Bodies buffeted one from behind, and while one was yet looking round in apology or anger more bodies buffeted one from the flank. It was like swimming in a choppy sea, where there is no time to get the last wave out of your mouth before the next one hits you.

Close beside us a couple fell down with a great crash. I looked at them with concern, but no one else took any notice. On with the dance! Faster and faster the black men played. I was dimly aware now that they were standing on their chairs, bellowing, and fancied the end must be near. Then we were washed into a quiet backwater, in a corner, and from here I determined never to issue until the Last Banjo should indeed sound. Here I sidled vaguely about for a long time, hoping that I looked like a man preparing for some culminating feat, a sidestep or a buzz or a double Jazz-spin or an ordinary fall down.

The noise suddenly ceased; the four black men had exploded.

"Very good exercise," my partner said.

"Quite," said I.

[EDITORIAL NOTE.—The above humorous essay is a most droll caricature of the cabaret, that institution which has put the "din" into dinner and taken the "rest" out of restaurant. Yet it is hardly a burlesque—it is almost a realistic snapshot of that modern recrudescence of barbarism. The modern dance has little left in it that is æsthetic—it is chiefly athletic and acrobatic. Its inspiration comes not from Terpsichore but the spasmodic Saint Vitus. There is no danger that any really religious folks can be affected by this jumping Jazz product of the jungle.]

DID JESUS HAVE A WORLD VISION?

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THAT Christianity is essentially a missionary religion is taken for granted in this paper. It would be difficult or even impossible to find a man who has attempted to fathom the deeper meanings of Christianity who would be willing to assert that anything less than universalism was worthy of the religion of Jesus Christ. This can be said without committing oneself to any strict theory of the values to be found in the non-Christian faiths and the relationship which Christianity should hold to them. We must also remember that Christians are not alone in making this wide claim. One of the interesting and significant facts in the world of religion to-day is that the universal note is being sounded either for the first time in some cults or with renewed vigor in others. There is a wide recognition of the need of at least making the claim that all men everywhere may find their deepest needs met in the one way of salvation which is being presented. A religion must burst the bonds of national or racial narrowness or fail to make an effective appeal.

While this is taken for granted, it does not settle the question which has been proposed for this paper. What we have to ask is something lying behind all present discussions of missionary purpose and propaganda and the missionary character of Christianity. It is this: did the Founder of our religion contemplate a mission on the part of his followers which was to be without geographical or racial limits, and did he on the basis of that expectation commission them to propagate his faith as far as men were to be found? Until comparatively recently such a question would have been considered not only irreverent but absurd. Of course he contemplated such an extension of his Kingdom and issued such a command. But let us realize that any serious query which is summarily dismissed with a casual "of course" has not really been dealt with at all. What we propose in this paper is to take the question at its face value and attempt to give it full and fair consideration.

That this question has not been foisted on the thinking of biblical and missionary students by the unholy hands of wicked critics is quite evident. It was inevitable that the minute and searching study of the Gospels should sooner or later find itself confronting the question. It lies on the very surface of the account of Jesus' life and teachings, and the surprising thing is not that it should be propounded now, but that it did not assume the dimensions of a problem long ago. But that is only part of the larger question which lies back of all development in investigation, how that men only see what they see and do not dream of what they are missing in the material which lies just under their eyes. It behooves us to be very humble in our pretensions. The solution of many a problem which staggers us may lie immediately at hand, but so far as we are concerned it might just as well be three celestial diameters removed from our blinded and sometimes prejudiced vision.

To come immediately to our problem, Jesus was born of the Jewish race and always remained thoroughly loyal to his people. He gives every evidence of being in hearty accord with the historic institutions connected with their life. The temple, the feasts, their sacred Book, and the synagogue found in him a devoted believer. True he saw through the superficial adherence to outward form which characterized so many of the leaders as well as the rank and file of the people, but that only goes to show his deep insight into the essential meaning and purpose of the institutions and practices whose abuse he was so free to criticize. These facts, however, need give us little or no concern; they are just what we might expect. They are mentioned here because they lie in the background of any consideration of the question which confronts us. Out of the fact that he was a member of the Jewish race, with its ancient tradition of being specially chosen of Jehovah, arises the possibility that his vision may have been limited and that his Kingdom should always be dominated by his people even if it should come to include other races and nations in the course of its growth.

We begin to get into difficulty when we realize that Jesus never undertook a mission to other than Jews. His journey into

the region of Tyre and Sidon is no exception (Matt. 15. 21-28). It was not a mission to the people in those parts, but a means of escape from the multitude who were pressing upon him in Galilee and preventing him from giving necessary instruction to his disciples. He must be alone with them and uses this method, but even here we are told he could not be hid. In passing I might say that all too much can be made of this incident, for when he challenged the quick wit of the woman and found the same faith in her which he always sought to elicit when he would do a mighty deed he acted in the same manner as with those of his own race. But when this has been said the main point must be emphasized, that it seemed never to occur to our Lord to initiate in his own person or in that of his disciples a mission to any body of people near or far who were not Jews. He does not even give a hint, so far as our records go, that he was training them for such an ultimate purpose.

The evidence, in fact, points in exactly the other direction. In giving directions to his disciples he not only does not mention any such ultimate aim, but seems actually to preclude it. He "charged them, saying, Go not into any way of the Gentiles, and enter not into any city of the Samaritans: but go rather to the lost sheep of the house of Israel." And then farther along in this same charge the circumference is completed, leaving a wider outlook no possible place in the scheme. He casts his eye out into the future and declares, "Verily I say unto you, Ye shall not have gone through the cities of Israel, till the Son of man be come" (Matt. 10. 5, 6, 23). And yet, with all this, the explicit mention of the Gentiles, to whom they were not to go, creates at least the suspicion that the Gentiles were not out of mind—either his own mind or that of the disciples—in spite of his exclusive charge for the time and this particular mission.

One further bit of evidence must be presented before this side of the case is rounded out. To the Syro-Phœnician woman he declared, "I was not sent but unto the lost sheep of the house of Israel" (Matt. 15. 24). That sounds very narrow and exclusive and even final. Does it really represent Jesus? Is it his whole or final or most significant attitude? Whatever we may say, here

is genuine evidence which must be considered and dealt with or we shall have a halting opinion to offer on the question of the outlook of Jesus Christ for his Kingdom. Now the temptation at once suggests itself to match these passages with others of a very different character which readily suggest themselves, but that will not prove satisfactory. It merely means being drawn into the vicious circle of the proof-text method, which in a problem like this never settles anything.

What we must do, if possible, is to break through the words and the situations in which they were uttered and come into more intimate contact with the inner mind of Jesus. What did he really see as he looked out into the future, and what did he most deeply mean by his words and his life so far as the world and the people in it were concerned? Can we reach into the backgrounds of his thinking and thus the better interpret what has come down to us in the records? Surely there is contradiction on the surface; is there unity and harmony within? Which of the two sets of sayings about the extent of his Kingdom represent his ultimate purpose and aim? And if we decide on one attitude as most representative how shall we account for what seems to contradict it? They are both there, and we have a fullgrown problem on our hands.

I may say here at once that I have not been able to discover a complete solution. We shall still be looking for light at the end of the discussion. I suppose this is one of the things which make life worth living. And yet I do believe we may be able to work our way out into the open spaces far enough to get our direction, far enough for the scholar to have some confidence in making statements about Jesus' purpose and for the missionary to have the calm assurance that he is working in harmony with the aim which actuated his Master.

It is exceedingly significant that whether scholars come out pro or con on this question of the possession by Jesus of a world vision they agree that universalism is an inevitable outcome of his teaching and his life. The universal is implicit in his whole outlook; the very inwardness of his most pregnant sayings is incompatible with any restriction of the outreach of the religion to

which they have given impulse and direction. To this Professor Adolph Harnack gives willing and even enthusiastic testimony in his *Mission and Expansion of Christianity in the First Three Centuries*. Speaking of Jesus' attitude he says, "He traversed the claim that the descendants of Abraham, in virtue of their descent, were sure of salvation, and based the idea of divine sonship exclusively upon repentance, humility, faith, and love. In so doing, he disentangled religion from its national setting. Men, not Jews, were to be its adherents" (vol. i, p. 368). To this we may all agree. We may go further and say that if this element were lacking as an essential and determinative factor in the teachings of Jesus all the explicit statements of a wider mission and all the commands which could be found inculcating its extension would fail to make the religion of Christ world-wide in its outreach. Christianity is universal because of its fundamental structure; it is fitted to meet the needs of men everywhere because the universal note adheres to it naturally and as a part of its central meaning. Thus we may see how those who cannot assert that Jesus himself contemplated a universal mission may with enthusiasm join with those who do in making his name known to the ends of the earth and in so doing be true to their deepest convictions as to the essential meaning of Jesus and the inevitable extension of his Kingdom.

For we must keep in mind that with all Professor Harnack says about the implicit universalism of Jesus' teaching he most emphatically denies that Jesus saw his religion as a world religion and gave any commission to carry out such an idea in actual propaganda. Only an implicit universalism is to be found in the preaching of Jesus. To quote his words:

"No other kind of universalism can be proved for him, and consequently he cannot have given any command upon the mission to the wide world. The gospels contain such a command, but it is easy to show that is neither genuine nor a part of the primitive tradition. It would introduce an entirely strange feature into the preaching of Jesus, and at the same time render many of his genuine sayings unintelligible or empty" (p. 37). And then a few sentences further on he says that he believes that the origin of the universal mission, "not only apart from any direct word of Jesus, but in verbal contradiction to several of his sayings, is really a stronger testimony to the method, the strength, and the spirit of

his preaching than if it were the outcome of a deliberate command" (p. 37).

I quote Harnack because of his high significance as a scholar and because of his deep interest in Christian missions, an interest which he has amply demonstrated in the monumental work from which I have just quoted. He has in these volumes placed all biblical and missionary students under lasting obligation. One stands off and wonders at the masterly way in which he has marshaled all the facts in giving a living picture of the expansive movement in the Christianity of the first three centuries. This is my growing conviction after using these volumes diligently for over twelve years. And yet I believe Harnack is wrong in this contention. We may be stepping in where angels should fear to tread, but there is nothing else to do when the conviction deepens as the years pass that Jesus saw more than Harnack will allow and that he was not only the author of sayings which fairly exude universalism, but the initiator of a movement which he intended should carry this universal gospel to the farthest bounds of the earth.

One might naturally suppose that the next step would be to go directly to the evidence in the Gospels. I shall do this shortly, but I have been impressed many times by the presence of other windows which let in light and which cause the very sayings of Jesus to take on new significance and radiance.

The first of these windows is the evidence to be found in the Old Testament and Jesus' relationship to it. Little need be said in general to remind ourselves that Jesus was saturated with both the letter and the inner spirit of the ancient writings of his people. It is most evident whenever occasion offers to mention or quote them. He loved and used them with intimate understanding. He had so entered into their deeper meanings that he could separate the form from the underlying substance, and did so most effectively on several notable occasions. But I am here drawing attention to these writings particularly because they are dotted here and there with the outcroppings of a clear and enthusiastic universalism. It is more than the implicit and inevitable universalism of the ethical monotheism which is the priceless gift of Judaism to the re-

ligious life of the world. I have reference to the explicit statements which definitely include the other nations of their world within the wide sweep of the mercy of Jehovah.

Here I must do a very inadequate thing, merely call attention to a number of passages with little or no comment. There is the passage in Isa. 2. 2-4 (found also in Mic. 4. 1-4), "And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths . . .," and then follows the familiar and beautiful picture of universal peace. Reference might be made to Isa. 11. 1-10, in which we read that "the earth shall be full of the knowledge of Jehovah, as the waters cover the sea," and that "unto him (the root of Jesse) shall the nations seek." Or to Jer. 3. 16-18, where we find that "all the nations shall be gathered unto it, to the name of Jehovah, to Jerusalem," or finally to Isa. 49. 6, where it is said of the servant, "It is too light a thing that thou shouldest be my servant to raise up the tribe of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth." Many more references might be given, for which see Prof. W. G. Jordan's little book, *The Song and the Soil, or the Missionary Idea in the Old Testament*. I might summarize here by a quotation from Prof. Max Löhr, who makes this conservative and discriminating statement:

By the missionary thought in the Old Testament is to be understood the faith that in the future the whole earth will come to the knowledge of Jehovah's glory and all peoples pray unto him. The missionary thought lies altogether at the circumference, not in the center of the Old Testament. It has definite prophetic thoughts as its presupposition and reaches its highest point at a time when the prophetic movement lies already in the past; but the opposition in which it stands to the particularism of the Law and the Jewish abhorrence of all things heathenish never allowed it to reach a practical significance (quoted by Jordan, *The Song and the Soil*, p. viii).

What is most significant to me is that these utterances of the

prophets are to a large extent *interpretations* of Israel's religious and political history as God's chosen people. What was God attempting to do with them? What ultimate aim did he have in mind in thus welding a nation in the hot furnace of the strife of empires and on the anvil of suffering? A few of these seers entered deeply into the inner counsels of the Almighty and saw the meaning of it all. One of them who saw it wrote the account of the call of Abraham and interpreted it as having relation to all the families of the earth. Jehovah was intent on all the nations and their salvation; Israel was his instrument; such is their philosophy of their nation's career. Now I can come to the point to which these considerations lead. *Was all this lost on Jesus?* Was the extent of God's kingdom which came to explicit statement in the prophets merely implicit in Jesus' own words and purpose? These are the writings from which he quoted so readily. Did he fail to catch the profound interpretation of God's dealings with his chosen people which they contain? Did he have a narrower outlook than they? Was his vision more impaired than that of these seers? I find myself unable to answer in the negative. It would seem to me that these were just the things he might be expected to catch and appropriate. With this background I find myself disposed to give credence to statements of Jesus as genuine which echo these utterances of the prophets. They are echoes plus a new confidence and a new clarity of vision, as Jesus looks out into the future and sees his own mission in close accord with the course of God's dealings with the chosen people and the world as interpreted by the seers who had gone before.

Not far removed from the line we have just been following is another which is frequently neglected, but which should, I believe, be given due attention. I refer to the Jewish propaganda which was in full operation during the whole period of the life of our Lord. I go to Harnack again for testimony to the wide extent of this proselytizing fervor.

"Judaism, as a religion, was already blossoming out by some inward transformation and becoming a cross between a national religion and a world-religion." Judaism "had expanded till it embraced a considerable proportion of the world's population"

(both on p. 9). He feels that it was not less than "about seven per cent of the total population under Augustus" (p. 9), which he would take to mean four or four and a half million (see p. 8). This increase was not due to the fertility of Jewish families, but "a very large number of pagans, and in particular of kindred Semites of the lower class, trooped over to the religion of Yahweh" (p. 8). And then he declares that "some part, at least, of the missionary zeal was inherited by Christianity from Judaism" (p. 9).

The question which is immediately suggested by these quotations is how this wide-flung propaganda could have influenced Christianity without influencing its Founder. We have the best of evidence that Jesus knew of it and came into close contact with it. Who can forget those terrible words, "Woe be unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of hell than yourselves" (Matt. 23. 15), and again his beautiful relationship with the proselyte Roman centurion who was loved of the Jews in Capernaum and had built them a synagogue? I can scarcely imagine how one who had so frequent an opportunity to study the methods and extent of a very significant movement of his day could in his own outlook be more restricted than those who were far less favored in their ability to sense the real meaning of what they were doing.

This reference to the Jewish propaganda opens the way to a brief statement of an argument which is used against the probability that Jesus made any allusion to a wider extension of his Kingdom. It is this, that his disciples found it so difficult after he left them to appreciate the meaning of the world mission. We undoubtedly make a mistake if we fail to see a problem in the backwardness of the disciples to undertake an immediate mission to Gentiles, but we also make a mistake if we restrict their minds over much. They were Jews, with strong Jewish consciousness, as we realize when we hear them ask, "Lord, dost thou at this time restore the kingdom to Israel?" (Acts 1. 6), but the important distinction to make is that their trouble was not so much that they could not see that the new gospel should be carried far and wide,

but that they could not appreciate that Christianity was a new religion, so unique that the doors of Judaism were too narrow to provide access both to their inherited faith and the new religion they had embraced. It was Paul who realized this first in undimmed light and caught the full meaning of the religion whose Founder he had met on the Damascus Road. But the thought that the religion of their Master was not to be confined to their own people was not as strange to them as some would have us believe. In the first speech of Peter on the Day of Pentecost we find such words as "I will pour out of my Spirit upon all flesh" (Acts 2. 17), "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved" (v. 21). He makes his final appeal "to all that are afar off" (v. 39), and in a later chapter declares that "there is none other name under heaven given among men, whereby we must be saved" (Acts 4. 12). So I cannot see my way to use the slowness of Jesus' disciples to appreciate what the new religion really meant as an argument against the possession and proclamation of a world vision by Jesus.

This very inability of the early disciples to understand their Master extends to other features of his teaching which remain as an unsolved problem to-day. We well know that the early church leaders were dominated more or less by the apocalyptic outlook. They interpreted nearly everything in its light. In view of this dominance it is really somewhat of a surprise that so many sayings of Jesus should have come down to us which are difficult or impossible to fit into the apocalyptic scheme, and yet we do find many such sayings. Along with clear apocalyptic sayings are those timeless words which fit in badly with a view of the future which is built on the expectation of a quick completion of all that may be done by the church and a catastrophic closing of the drama by the coming of Christ. We dare not surrender, I think, to either of these tendencies and say that it represents Jesus' total or final view, nor can we rest until we have far more light than is now forthcoming. The eschatological problem is mentioned here because it is so closely connected with one feature of the question which is before us, the presence of two kinds of sayings of Jesus relative to the outreach of the Kingdom, those

which indicate that Jesus had a restricted outlook and those which show him possessed of a world vision. I feel very keenly that the restricted sayings come out of the same background with the narrow eschatological sayings and that their presence is to be explained by the same interpretation as gave rise to the other. When one difficulty is solved the other will be solved, but not before. That interpretation has been at work, I cannot doubt. The question in each case, then, is to try to get back to the mind of Jesus, unobscured by the well-meant but more or less baffling interpretations of his puzzled followers.

We have been led away somewhat from the main line of the discussion. To draw the strands together I would say that the Jewish propaganda may well be used to justify the affirmation that Jesus was in an atmosphere where his mind was bound to be directed to an expansion far beyond the range of Jewish blood and sympathy.

And now approaching a little nearer the direct evidence, significance may be discovered in the temptation scene as given by Matthew and Luke. In Matthew's third temptation we are told that he was taken to an exceeding high mountain and was shown "all the kingdoms of the world, and the glory of them" (Matt. 4. 8), and in Luke the same idea is conveyed even more explicitly (Luke 4. 5-7). Leaving aside the origin of the thought, which our psychology of temptation would explain somewhat differently, the point of importance is that at the beginning of his ministry, when his mind was filled with the thought of his mission, the eye of Jesus should have been made to peer far out beyond the boundaries of his own land and people. This wide outlook must have remained as a constant background or atmosphere of his thinking. It must have become a purpose which lured him on and filled him with an expectancy which was far wider and richer than anything which even his most intimate disciples could comprehend at the time.

I may mention next the designation "Son of Man," which Jesus so constantly used with reference to himself. There are notable differences of opinion among scholars with respect to the origin, the history, and the Messianic implication of this title,

into which it is unnecessary for us to enter here. There is far more unanimity in the reference of this term to Jesus' wide humanity. He considered himself the world man, or at least *man* as distinguished from the Jews' man. Of the use Jesus makes of this designation Prof. William Sanday said, "I believe that he meant humanity as gathered up in himself." And Prof. Arthur J. Tait, who examines it with care from the standpoint of its missionary significance, suggests that this title as Jesus uses it, "is the description of one who sums up the race of men in his person, who can act for the race as its head and representative" (*Christ and the Nations*, p. 21).

The texts on which reliance is placed by many to show that Jesus had a world vision cannot all be quoted. They are very well known. "The kingdom of God," says Jesus, "shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof" (Matt. 21. 43). "Many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the sons of the kingdom shall be cast out into outer darkness" (Matt. 8. 11, 12). Speaking eschatologically Jesus says, "The gospel must first be preached to all the nations," that is, before the end comes (Mark 13. 10). And then once again, "Wheresoever this gospel shall be preached throughout the whole world, what this woman hath done shall be told, in memory of her" (Mark 14. 9).

The great commission as given in the post-resurrection discourses are in a slightly different class. That in the later yet ancient ending of Mark's Gospel we may lay aside, with the thought, however, that it is in direct agreement with what is given in the other Synoptics. The most extended version of the commission, in the last few verses of Matthew, is complicated by its association with the so-called baptismal formula which appears to be later than the time and unlike the other recorded sayings of our Lord. But with all this the commission is in accord with the other sayings just quoted, only giving in clear command and promise what they indirectly assert. The two statements by Luke, one in the Gospels (chap. 24. 47), and the other in Acts 1. 8, are very consistent and are not entangled in critical difficulties, as is

the case with the commands in Matthew and Mark. The one really important problem with regard to these commands of our Lord is created by the fact that they were uttered after the crucifixion, which of course for Harnack and others makes them hopeless as evidence of what Jesus said and thought. But for those who cannot bring themselves to feel that the resurrection is to be quietly laid aside, these expressions by Jesus of a world-wide extension of his Kingdom present no insurmountable difficulty. They seem to be rightly placed and altogether fitting.

Taking up, then, the sayings which have been quoted, one method of trying to decide as to their genuineness might be to match one authority against another, for over against Harnack might be placed the great weight of Hort of a former generation (*Judaistic Christianity*) and Dr. R. H. Charles of the present day (*Religious Development Between Old and New Testaments*), but this is not very profitable and does not do much for the individual who is seeking some sure resting place. What has counted much for me has been a study of the grounds for rejecting these verses given by Professor Harnack. I have read his argument many times and cannot but feel that it is a case of special pleading. He has made up his mind that Jesus did not have a world vision, so of course he could not have given expression to sentiments which run counter to that conclusion. But for one who has in the background of his thinking the considerations which I have mentioned the whole matter appears in a different light. These sayings seem congruous. They fit in well with what one might expect. They give a clue to the bent of Jesus' mind in that they flash out in unexpected places and thus are stronger in the testimony they bear to the bent of Jesus' mind than a more reasoned and direct statement. The reason for declaring them interpolations cannot be found in the sayings themselves. It must be accounted for by more general and dogmatic prepossessions which are in the mind of the student. Coming to these sayings from a different angle they take on a different coloring and seem to be eminently fitted to be just where they are and to say what they do.

I have little space left, but must not neglect to call attention to three other considerations. There are a number of passages

in the Gospels which can better be explained on the basis of a world vision on the part of Jesus. I refer to the Lord's Prayer. "Thy will be done on earth as it is in heaven." It would appear incongruous if a limited view possessed the mind of Jesus instead of one including all of heaven and earth. I feel the same relative to the parables of the Kingdom as given in Matthew 13. *The field is the world*—it is general and wide in its scope and loses much of its force were we compelled to hold that Jesus did not apprehend how widely his Kingdom was to expand.

In the second place I have not made use of the Gospel of John. This was of deliberate intention. Harnack says of it that it is saturated with universalism, but that the evidence is worth little as proof of the original aim of Jesus. My own view of the Fourth Gospel is that we cannot dispense with it in any study of the teachings and personality of Jesus. It must be used with great care and caution, but it must be used, and has its own important contribution to make. The element of interpretation is large and undoubtedly John makes Jesus speak Johannine, as Doctor Rigg suggests, but this very fact is significant. Coming as I believe from Saint John, the beloved disciple, or a disciple of his, it may actually preserve the outlook of the Master more correctly than the other Gospels. They had not shaken themselves free from an unfortunate eschatological expectation while in the Fourth Gospel this has been replaced by the more spiritual, eternal outlook which may the better represent the mind of Christ. Out of many verses and passages which look out to a wide extension of the message of Life and Light I may mention the conversation with the woman of Samaria. "Jesus said unto her, Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father." The true worshipers are those who "worship in spirit and truth" (John 4. 21, 23). This has been called the "Charter of Universal Worship." It tore religion away from any possible localization and made it at home in any place where sincere men and women come to God with their needs and aspirations. I cannot but feel that this came ultimately from Jesus, for in its magnificent sweep it approximates the bigness of the Master himself. And so I am prone to go to this Gospel for

that presentation of the Christ which, while it may not give me the *ipsissima verba* of Jesus, does give the inner meaning of his life and ideals I cannot find elsewhere.

And finally, one other question must be broached. Was there any good reason why Jesus did not undertake a mission to the Gentiles himself, and why he did not send his disciples out to the nations and people near at hand but of alien race during his lifetime? Only a suggestion can be made in the direction of an answer. If we can trust Jesus' words at all as given in Luke, he seemed particularly anxious that they should remain in Jerusalem until they were possessed of a new spirit, or dynamic. We are told in John's Gospel that they could not enter into this experience so long as he remained with them. Then again the historical evidence is excellent that the Gospel which these men preached when that new spirit had taken possession of them was "Jesus and the Resurrection." That is, a certain content, in addition to the teachings which Jesus had imparted, and a new enduement were essential before they were adequately equipped for their mission. The meaning of the new religion lay as much in what are known as the evangelic facts as in teachings, and manifestly these could not be furnished until after the event. It is along these lines that I am able to see my way to understand the limitations which were imposed by Jesus on the mission during his life with his disciples; but all the time, at least since that day of wide vision when he looked out with his mind's eye and saw all the kingdoms of the world and the glory of them, he knew the extent of his Kingdom and bent himself with patience and the restraint of the long view to the accomplishment of that great purpose for which he had been sent.

THE SOLICITOR GENERAL AND THE CONSTITUTION¹

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THE Solicitor General's Gray's Inn Lectures, respectively entitled the Genesis, the Formulation, and the Political Philosophy of the Constitution, are a literary and juristic gem. Beck's word to Briton and American alike is: "With all thy getting, get understanding." The mother country and the republic are alike bounden to him. His rare endowment makes the reader both know and feel. No better epitome of the origins and purport of the American Constitution has yet been made. Nothing like it has ever been attempted before. It is done in 154 small pages and about 5,000 short lines. The prefaces and introduction are expressed in about 500 lines. The Appendix contains the Articles of Confederation and the Constitution, with all amendments, beautifully printed in large type.

There is in certain respects a curious similarity between this book and a recent work of genius, Guedalla's *Second Empire*. The Englishman's book is history, of course, but it is something more. It is drama, like Strachey's *Queen Victoria*. So, in Beck's two lectures, the "Genesis" and the "Formulation" of the Constitution, we are not examining mummies. We see the gesture and hear the voices of living men. It is not narrative; it is reproduction: not a report of what happened; we see it happening, and why. Guedalla's volume is a treasure chest of pregnant epigram and pungent humor. Beck's humor is not naturally biting, but gentle; though he can smite at times like a strong man in his wrath. He is not epigrammatic, but his discourse flashes with terse illuminating comment, like "fire-flies in the cane." He knows the value of literary finish and allusion to open the windows of thought. He has a peculiar scent for sound philosophy in poetry, and a delightful touch of poetry in his closest thinking.

¹ *The Constitution of the United States*, by James M. Beck, LL.D. With preface by the Earl of Balfour. George H. Doran Company, New York.

It is not surprising, therefore, to find a silver thread of sympathetic mysticism running through the exposition. In Beck, as in Burke, there is a singularly winning combination of keen analysis with a certain mystical sublimation—which last, however, is a very different thing from panegyric in the superlative degree. Beck is always chary of superlatives. His method is to exalt by portraiture alone.

It is not sufficient for Beck that the Constitution is the highest expression of the national will and authority. He draws from its evident sagacity and rational equity and benevolence the conviction that it is a kind of Holy Grail, encompassing eternal and superhuman rescripts of justice and right. There is very grave doubt whether all the philosophical jargon of the *jus naturale* and “inalienable rights” has given any real aid to sound reasoning on public affairs. But Beck quotes Cicero and the Greek dramatists for his postulate of “a higher law.” He refers more than once, though not with confident touch, to the famous declaration of the rugged Lord Coke and his three sturdy associate justices, that their court would not enforce an Act of Parliament which was “against common right and reason.”

The real problem is, of course, the delicate and practically difficult question: Wherein does the majesty of the law reside? It is manifest which way the lecturer inclines for answer. He is an individualist with generous sympathy for other men; but there are no cobwebs in his brain on which “collective man” and other impersonal abstractions can play. It is unlikely that he would dissent if one should say: “Law is a reasoned adjustment of human relations. Its majesty is in its reason, and nowhere else. The statute, when honestly framed, is an effort rationally to express a human relation. In morals, therefore, men’s obedience to law is always matter of degree. Reason dictates long suffering and large concession in the common interest. But conscientious insurgency and evasion are not necessarily either anarchy or disloyalty. Without doubt, such passive resistance gives countenance to malevolent disorder. But since it is natural and inevitable, wise men refrain from penalizing, as a crime, an act as to which, in matter of moral quality, the whole community are not in substan-

tial accord. No rational government can afford to beat down a self-respecting and imposing fraction, save in the interest of liberty, which is an indispensable condition to the development of character and civilization. Sound politics is never drastic in remedial legislation, but tentative. It moves not with the decades, but with the centuries."

Of course, the Solicitor General would agree to all that; but no public officer charged with the conduct of affairs can prudently emphasize this aspect of the law's sanction for popular indoctrination. But there is much in the Solicitor General's description of present conditions which indicates that such exposition is at the moment peculiarly opportune. Lord Coke's defiant pronouncement went to the root of the matter, but it was not jurisprudence, constitutional or otherwise. It was a natural and laudable explosion, but it cannot be regarded as a faithful expression of judicial function and habit at the common law or any other legal system. It was a glorious manifestation of a Briton's dignity in official place; a flashlight on the parting of the ways, where obedience passes from duty into slavery. In that utterance Lord Coke was revolutionary, though he would have been greatly exasperated if any one had told him so. Thomas Jefferson taught that periodic revolutions, violent and bloody, were essential to the purification of the state. Learned pundits assure us somewhat rashly that "revolutions never turn backward." Few persons, however, recognize the persistent and unremitting play of quiet revolutionary action in human society, or appreciate its salutary effect. It is a safety-valve for peace, with surcease of distracting agitation. It is the true corrective "of that wherein the law by reason of its universality is weak." The judiciary reflect its influence and exemplify its indirect action. They rationalize jurisprudence, statutory and juridical, by all sorts of legal fictions and colorable devices, and by distinctions, sometimes arbitrary and sometimes impalpable. In by-gone days, where these expedients proved insufficient, the Chancellor, heartened by the royal smile, developed the wide and beneficent discipline of equity jurisprudence, in open defiance of the Act of Parliament and the inveterate obstinacy of the common law courts.

The distinctive Political Philosophy of the Constitution is summarized under six heads: (1) representative government; (2) dual form, state and national; (3) guaranty of individual liberty through constitutional limitations; (4) an independent judiciary; (5) checks and balances; (6) joint control of Executive and Senate in foreign relations. Beck regards the "guaranty" of individual liberty under protection of the judiciary as a "great contribution of America to the science of government." He points out that the word "sovereignty" does not occur either in the Constitution or in the Declaration of Independence: that our fathers recognized no sovereignty in the state which would impair the "inalienable rights" of the individual. This is true, but the philosophic value of the formula is another question, and foreign to his exposition.

Right here, however, is a feature of the Constitution on which the Solicitor General has not thought proper to enlarge. Nevertheless, it is, perhaps, the one real and incontestable contribution which the fathers made to political philosophy. They put into practice, for the nation, the States and the individual, the doctrine of qualified sovereignty. Monarchs and majorities and violent minorities always conceive sovereignty to be necessarily absolute. The difficulty which surrounds the question, the rarity of discrimination and self-control essential to correct conclusion, in a particular case have produced an interminable debate; a debate, in one awful and glorious time, transferred to the field of battle, in passionate and dubious arbitrament. Yet it is a positive contribution of practical statesmen to the highest discipline of political thought; and it is the very kernel of the Constitution of 1789, whatever be its ultimate fate in American constitutional development. The American colonists urged upon the mother country this novel conception of limited or divided sovereignty, as a practical solution, which might, doubtless would, have averted the War of Independence. The minds of British statesmen were for the most part not prepared to receive it. They insisted that sovereignty was by its nature indivisible. "Out upon these metaphysical distinctions," said Burke, "I hate the very sound of them. . . . Is that the way to make them happy?" None listened to him. To-day, while the spirit of absolutism increasingly

dominates American institutions, State and national, the doctrine of qualified sovereignty has become the corner-stone of the last and perhaps the greatest political adventure of our race: the British Commonwealth of Nations.

The lecturer's treatment of what he calls "the principle of an independent judiciary" is not quite so satisfactory. Not but that he gives correctly the fathers' view, but that he somewhat overestimates a supposed radical difference between the judicial office in the United States and in Great Britain. He says that with us the Constitution "made the judiciary the final conscience of the nation," whereas in Great Britain "the people in Parliament is the final judge." This would be important if true. Unfortunately it is only rhetorically true, and that in spots. The ultimate and only sure palladium of civil and religious liberty is in the popular conscience. Where that fails, the written safeguards are either disfigured by amendment or corroded by evil practice. Nor is there any sufficient reason for believing that the makers of the Constitution had any but the vaguest premonition of the tremendous influence that the Supreme Court has exercised on the development of the republic. A firmer grip on the American institution would prevent him from finding either contrast or analogy in the conflicts between the French kings and those composite assemblies of peers and magistrates known as *Parlements*, whenever the latter were ordered to register unpopular or offensive edicts. It was the ministerial, not the judicial, function which dragged the magistrates into an apparent effort to influence law-making. It was as if a mutinous and self-respecting Clerk of the House should refuse to certify a bill. Expostulation is not a struggle for power.

The Supreme Court is, indeed, a coordinate branch of the government. It is in a peculiar sense the guardian of the Constitution. But while the Executive and Legislative branches owe and habitually concede deference to its conclusions, they are not slaves of its interpretation.

The wide discipline of statesmanship expanded in the decisions of the Supreme Court is not due to any peculiarity of machinery in the construction of the tribunal. The judicial action

of the Supreme Court of the United States does not differ from that of appellate tribunals in other countries. The difference is in the subject-matter. The Constitution is a statute precisely as an Act of Congress is a statute. The Constitution is legislation, original and supreme. The Act of Congress is derivative and permissible and subordinate to constitutional inhibition. Where the Constitution leaves Congress free, its fiat is supreme over the Supreme Court. Where Congress is not left free, the Supreme Court compares the secondary with the primary, and where the two are inconsistent, since it cannot declare a repeal of the primary, it condemns for unconstitutionality in the secondary. The process is the same, whenever a tribunal of any nationality determines the validity of a corporate ordinance or by-law.

But the Constitution has a double aspect. It is first a framework of government. When the document left the hands of its makers, such was its character almost exclusively. But men are always frightened by novelty. Therefore the people demanded that the new rulers should be article to certain lines of traditional governmental policy, which they sonorously described as "fundamental principles of civil and religious liberty." Hence, the ten first amendments and such of the subsequent amendments as are directed to similar end. This gives to the Constitution its second aspect as a fortification around past experience, and an immutable declaration of purpose. In this aspect the Constitution is petrified political philosophy. Moreover, it is political philosophy wrested from its historic calyx and universalized. Can it be that trial by jury for the price of a horse is essential to the preservation of the state? Now the philosophy of politics is a highly interesting inquiry. But the philosopher in politics is apt to be a good deal of a marplot, when his conclusions, necessarily tentative at all times, are given statutory rigidity over large bodies of men through long periods of time and changing circumstance. Public policy cannot profitably be reduced to a question of legistics. This is the rational justification of a good deal of the intemperate and not always well disposed impatience with the power of the Supreme Court to declare an Act of Congress unconstitutional. Without that power the Constitution ceases to be a statute of supreme popu-

lar will. With it, only a fatuous faith in the efficacy of machinery will start a discussion on the number of votes necessary to a decision. The requirement of a two-thirds majority is always made in the interest of harmony, not of precision in thought. The Per Curiam is not infrequently a travesty of justice.

Impatient lawmakers whose lust for legislation is checked by the *non possetis* of the Supreme Court, have no ground for irritation at the casting vote. In the Supreme Court the presumption is always in favor of the constitutionality of an act. The large minority vote is often, in great measure, but the expression of the influence of this proper rule of comity. It should not be forgotten, however, that under the Constitution Congress is suspect. That is the sole reason for the limitation on their power. Senators and representatives, therefore, should cultivate a greater humility under restraint.

Upon questions of policy the Constitution has not infrequently been a mighty fortress against ignorant and violent assault. But the Supreme Court has not felt constrained to servile perpetuation of the original meaning. Few people are conscious that there are many constitutional provisions which, in their modern interpretation, would not be recognized by the men who wrote them into the instrument. And there are many other provisions, and unreversed decisions of the Supreme Court, on matters of public policy, which have been successfully neutralized by indirect action of national and State legislatures. This is not necessarily an evil. In truth, it is not possible to give statutory precision to a political principle without at some point defeating its salutary influence. There is a good deal of healthful flexibility in the American system, and those who now languish under improvident amendments need not absolutely despair. All the earlier declarations of policy in the Constitution were intended as protective of individual liberty or property. The Eighteenth Amendment, however, is a regulation of conscience and private conduct. It is the initial step for transforming the Constitution into a code. American experience indicates that such is the tendency with written Constitutions under popular government. It is comparatively easy to get anything into the Constitution upon referendum. It

is a herculean task to get an abuse out. Rational modification in evil of degree is practically impossible. It is not at all impossible that time will soon reveal the impropriety and futility of all attempts to confound, in organic law, the framework of the Government with rules of policy in the conduct of affairs.

It is rumored that the Solicitor General has been invited to deliver a further course of lectures in England this summer, and that he intends to make the Supreme Court the subject of his addresses. If so, we may look next fall for an exposition, concise and comprehensive, of the prodigious transformation of American thought and tendency under the Constitution, mirrored in the disquisitions and judgments of that august tribunal.

There is a fourth lecture of some 1,200 lines on the Revolt against Authority, not really germane to an exposition of the Constitution, but richly instructive and marvelously suggestive, on the play of mob psychology and the dashing of social force upon the supposedly immovable fundamental law. Not the least significant observation is this:

"The multiplicity of laws does not tend to develop a law-abiding spirit. . . . The political state suffers in authority by the abuse of legislation, and especially by the appeal to law to curb evils that are best left to individual conscience. . . . A race of individuals obey reluctantly, when they obey at all, any laws which they regard as unreasonable or vexatious."

As officially required, the lecturer offers only a somewhat perfunctory deprecation of this disquieting insubordination. One would rather have had a more outspoken and fearless characterization of the "pernicious activity" of the innumerable and irrepressible army of sciolists and uplift trumpeters, and of the swarm of catchpoles, lay and clerical, who disturb the public and private peace. Congress and forty-eight legislatures grinding out thousands of new statutes every year! The projects for new legislation offered each year running into tens of thousands! It is a popular disease. One social club in Philadelphia, with ambition for "civic" usefulness, presented nineteen bills to the present session of the Pennsylvania Legislature. When the mind of a whole people is thus concentrated on the making of new laws, and on the multi-

plication of machinery, in affairs international and domestic, who will fail to anticipate a rapid increase in the number of those to whom all law is irksome? What is so lightly made can never be highly prized. Readiness to legislate and codify, in any man, is a sure sign that he is but feebly impressed and lightly penetrated by the reason and dignity of the law that we have.

The Solicitor General is of opinion that man's increased power over the forces of physical nature has afflicted him with a demoralizing "delusion of grandeur"; has coarsened his fiber; has disturbed his sense of relative values; and, finally, has raised him in self-importance above the Government. This may be the explanation. If so, we may be cast down, but we are not forsaken. We know from the Scriptures what is bound to happen to the proud. Seriously, however, it may very well be that a growing sense of superiority over nature produces an arrogant disposition to experiment with and schoolmaster one's fellow-man. Once we said, "All the world's a stage." Must we submit while the scientists, the evangelists, and the proletarians turn it into a laboratory and rolling-mill? Reverence for authority comes not by preaching, but from unvexed self-control. Wise men have taught that the purpose of law is not betterment, but security and the rational adjustment of conflicting desires. How can we keep it there?

THE CORRECTIVE OF THE CROSS

J. FRANK REED

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THE ability of Christianity to meet all the demands of the human spirit has often been maintained. But just *how* each element in the Christian faith serves to meet some spiritual demand has, with changing habits of thought in successive ages, been frequently obscured. When this has occurred spiritual impoverishment, then moral decline, have invariably followed. May it not be that much of the spiritual deadness and moral incapacity of the present post-war period is the result of the failure of contemporary society to discern how to nourish itself with the full ration of Christian principles?

For a brief article it is necessary to make a selection. It might be reason enough for selecting the doctrine of the cross that it has ever been the central element in the teaching of evangelical Christianity. But another, more urgent reason demands that this doctrine be carefully considered at the present time. That reason is that the doctrine of the cross is corrective of extravagances to which other doctrines of the Christian faith, without this corrective, may lead. These extravagances may become, and in our day have become, abuses. The remedy for these abuses is in the doctrine of the cross. It is imperative, therefore, that Christians become clear about this doctrine.

Any treatment of the doctrine of the cross for the mind of to-day must be careful in its statements to avoid fiction and deal only with fact. The mind of the present day is no more averse to fictions than the mind of other days. But the particular fictions in which the doctrine of the cross has so long been held are peculiarly powerless in this post-war age. They have been found out to be fictions. The danger is that, with the discovery of the fictions the doctrine itself will be rendered impotent. That that is exactly what has happened, we have altogether too much evidence in our present low spiritual and moral condition.

When I speak of the doctrine of the cross as held in the form

of fiction, I refer to the common representations of the death on the cross as a ransom paid for sinners or as a penalty vicariously endured for sin. That these representations, requiring for their complete apprehension details taken from the practices of warfare or the law courts, are artificial, metaphorical, fictitious, few will deny. But our persistence in speaking of the fictions as if they were facts discredits the whole belief. The common man is likely to say, "There is nothing to it." It is time that Christian leaders began to speak directly about the great realities implied in the metaphors. The common man will listen if he hears about facts he can have experience of.

In our day it has become customary to regard the instincts as fundamental in human nature. Even the higher forms of the spiritual life are conceived to be but developments from the primitive instincts. In endeavoring to reveal the ground of the demand for a doctrine of the cross it will be well to show that demand arising from the higher functioning of powers fundamentally instinctive.

To reduce the matter to its simplest terms, it can be said that there are two instincts predominantly concerned in the demand for a Christian doctrine of the cross, namely, the acquisitive instinct and the parental instinct. The acquisitive instinct, in its higher functioning, is the source of the sense of justice. The parental instinct, in its more sublimated and spiritual forms, is the source of the love upon which Christian teaching lays such great emphasis. The doctrine of the cross is grounded fundamentally in the necessity for the reconciliation of justice and love.

The manner in which a sense of justice takes its rise out of the acquisitive instinct may be briefly stated. The acquisitive instinct has possession as its objective. Unrestrained, it seeks unlimited possession. But to seek unlimited possession is inevitably to interfere with the activities of the same instinct in other individuals. But to interfere with the activity of any instinct in any one is to arouse that person's anger and the tendency to strike in order to demolish the interfering object. Unrestrained indulgence of the instinct of acquisition, therefore, endangers the life of

the person who thus indulges. Some way to satisfy the instinct without incurring the danger to the life will, therefore, be sought. But any way that is found can be regarded as successful only if it avoids arousing anger and its accompanying activities in others. It can avoid these only if it has regard for the possession-acquiring activities of those others, that is, if it has respect for the rights of others to the exercise of their acquisitive instincts also. Satisfactory adjustment of the claims of the acquisitive instinct among the several individuals of a community is biologically obligatory and can be secured only on a basis of justice. A successful way of satisfying the acquisitive instinct, which must, as we see, also be a just way and a safe way, once found, will be repeated and become the custom. Respect for the custom naturally follows and thus a sense of justice is born. The customs may be written as laws with penalties for violation affixed. Courts to decide cases of violation may be established. Means for the imposition of penalties may be provided. In short, a complete system for the administration of justice may develop.

The Hebrew mind is, and always has been, keenly alive to the need for justice. The acquisitive instinct in the Hebrew has ever been the dominating instinct, and his greatest contribution to the spiritual life of the world has been his clear perception of the necessity of justice. This clear perception was, and is, the source of the power of the Old Testament prophets over the lives of men.

But if the main note of Hebraism takes its rise in the acquisitive instinct, that of Christianity takes its rise in the parental instinct. As the prophets stressed righteousness, so Jesus stressed love. The field for the exercise of justice is, particularly, the field of business and political relations. The field for the exercise of love is the home. Jesus spoke much of home and family relationships. God is our Father. Men are his children. They should love one another.

Now the peculiarity of love is that it disregards the fine adjustments established by justice. There is no clear fixation of boundaries between mine and thine. Boundaries are fluid. Property rights are carelessly regarded, if regarded at all. There may be absolute community of goods, each helping himself as desire

prompts from a common store. The members of the family sit down to a common meal; they share a common living room; they draw on a common purse. Love seems to play havoc with the careful adjustments provided by justice. Hence there arises the feeling that justice and love are in conflict, and, as both represent genuine demands of the human spirit, there follows a sense of the need of their reconciliation. Thus the demand for a doctrine of the cross is seen to be grounded ultimately in man's instinctive life.

Now there is a restraining power in any group where love prevails sufficient to prevent any single member of it from appropriating everything to his own uses. It is his love for the others. Anger on the part of those others, requiring him to observe certain measures by endangering his life, has, of course, no place. It is annihilated by love, because anger, which seeks to destroy, is incompatible with love, which seeks to cherish. But restraint, nevertheless, is present. But it is not enforced. It is voluntary, self-imposed, springing from love.

It is obvious, therefore, that while love technically does away with the boundaries set up by justice and preserved by the play of the acquisitive and pugnacious instincts over against one another in the social group, it itself actually restores those boundaries on its own initiative out of its regard for others. What justice would prescribe from its motives is, therefore, followed in conduct in the loving community from the love motives. Love halts the devotion of love at the point of justice. There is no ultimate incompatibility between the prescriptions of justice and of love. Love does not destroy the law but fulfills it by remotivating it. The reconciliation, therefore, of what justice would do with what love can do is not far to seek, because love must be held by love to do what justice would require. This reconciliation it is the business of the doctrine of the cross in religious language to conserve and express.

But while justice and love are agreed as to *what* they would do, they are inveterately opposed as to *why* they would do it. There is a genuine incompatibility in the motives. The motives of justice, namely, acquisition and self-preservation, are entirely

self-regarding, while the motive of love is entirely other-regarding.

In regard to this opposition also Christianity has its pronouncement to make. But here it does not declare a final reconciliation of justice and love but affirms the necessity of the annihilation of the motives of justice by the motive of love. This is expressed in the doctrine of regeneration. Selfishness and anger, the very grounds of natural justice, have no place among the motives approved by Christian ethics.

While Hebraism tried to build society on the acquisitive instinct, Christianity aims to build it on the paternal instinct. It proposes to carry the love motive out of the narrow limits of the family and apply it in the larger world of business and political relationships.

But Christianity does not propose the remotivation of society as a mere social experiment. It bases its program on a profound insight and conviction. It is an insight into the character of ultimate reality. It is the conviction that reality—and reality in its highest interpretation is God—is of such a character that it will ultimately support and justify only that life which is motivated by love. "What shall I do to inherit eternal life?" was asked of Jesus by the young lawyer. The right answer to the question turned out to be, "Thou shalt love" in the larger world of neighbors. This kind of life is eternal because it accords with the character of ultimate reality.

The term "ultimate reality" is used to represent the object of the Christian faith in order to distinguish it from the present world-age. It is not intended to maintain that the present world-age will support and make successful the life motivated by love. On the contrary it is known that the present world-age accords support and success more frequently to the selfish and even to the mean. But Christianity has ever felt that the deeper character of reality is not manifest in the present world-age. This age is passing away. A new age is arriving. To-day, he who loves is crucified because of the blindness and selfishness and malice of men. But to-morrow the deeper, more abiding character of the universe will display itself. Then those who have lived the life of love will be justified. Such is the Christian faith.

But while the Christian faith affirms that reality is of such a sort that it will ultimately justify the life of love, it also affirms, by its doctrine of the cross, that reality will ultimately justify only such love as, in its operations, adheres to the measures which justice would prescribe. The doctrine of the cross is at once a doctrine about the nature of ultimate reality and a doctrine of practical significance for the conduct of men.

That this representation is in accord with the Christian revelation of the nature of ultimate things is not difficult to show. The great word of the Old Testament is "righteousness" or justice. The great word of the New Testament is "grace" or love. But Christianity, in taking the New Testament, did not reject the Old. And Jesus, with his preaching of love, was followed by Paul, a Hebrew of the Hebrews, preaching the cross. New Testament and Old Testament, Jesus and Paul, these constitute the Christian revelation. They reveal justice and love as inseparable in the heart of the Eternal. That they must be inseparable in the affairs of men necessarily follows.

An examination of the ground of the inseparability of justice and love reveals that inseparability to rest on the fact that these two are the correctives, the one of the other. Either, without the other, leads on to extravagances which endanger the stability of life, of society, and, conceivably, of reality itself.

It is known to all how cold and calculating and cruel the justice of the Jew could be. It was egoistic in its origin and it was egoistic in its application. It became for the Jew his justification for insistence on his rights. If he conceived his rights to embrace a pound of flesh from the place nearest the heart, he felt justified in demanding the pound of flesh. It is apparent that mercy should season justice; that justice needs the corrective of love.

It is apparent, also, that a life based on the principles of acquisition, on the one hand, and avoidance of danger, on the other, has within it elements which will ultimately destroy it. For security it would require infallible attention to details and unerring calculation of consequences. A fault in observation or a mistake in reckoning would doom it. It stands by a neatly ad-

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justed balance of forces on the preservation of which its stability depends. But as human nature falls short of perfection, egoism is ever destructive of the life it would preserve and enhance. Variation from the exactly right, which is certain sooner or later to occur, will bring disaster, that is, in religious language, damnation.

But as justice requires the corrective of love, so love requires the corrective of justice. Love's devotion, love's giving of its all, love's disregard of its rights, require, for the stability of life, the counteracting force of other love imbued with a sense of justice. It is for love to immolate itself. It is for love centered elsewhere to forbid immolation. Love without justice is as destructive of itself as justice without love, but for a different reason.

And, indeed, it is inconceivable that reality itself could be constituted on any other lines than those of justice and love in combination. Justice is the principle of proportion and conservation. It gives strength and permanence to the whole. But alone it could give us but a "block universe," a universe consisting of a system of balanced thrusts. But love insures freedom by procuring the elimination of the necessity of maintaining the exact balance upon which justice must insist. It makes reality plastic. Indeed, it would not be impossible to maintain that, metaphysically, reality is just justice and love, that these are the very essence of the real.

If these suggestions as to the inseparability of justice and love are well founded, it necessarily follows that any life of man, considered individually or as society, that is to be permanent, eternal, must combine in itself both justice and love.

The Protestant world has had now about a century and a half of the stressing of love without a corresponding stressing of and feeling for justice. The moral and spiritual unhealthiness thus engendered has, in these post-war days, become acute. Prescriptions for our condition, usually given, are for more love. But in thus prescribing we are like a drunken man ordering for himself more drink to cure him of the effects of drinking out of all proportion in the first instance. What the world needs to stiffen its spiritual and moral fiber is not more love but more justice.

The Protestant world has had about a century and a half of

strong evangelical preaching. The great note of such preaching has been grace or love. God has been represented as giving salvation free to all comers. The treasury of God's grace has been represented as having been inexhaustibly filled by the death on the cross. But in thus speaking our preachers have been but proclaiming the picturesque form of the doctrine and not its spiritual truth. The real insight into the deeper nature of reality embodied in the doctrine has been lost sight of, and with divers ill effects. Free salvation, something for nothing, cannot be offered to mankind for a century and a half without ill effects on religion and morals. And the real nature of reality cannot be ignored for a century and a half without ill effects on religion and morals. By such a course salvation must inevitably be debased to a worthless bauble or the moral strength of mankind must be undermined. For if salvation is worth anything, no man can receive it without equivalent recompense and remain a moral individual. Either salvation must become worthless or those who receive it for nothing become beggars and invalids.

The difficulty, of course, is not with the doctrine. The doctrine insists on the principle of equivalence. That is its strength. It affirms that love cannot operate unless justice be done. The difficulty is with those who have seen in the doctrine only the metaphor. They have preached the metaphor as if it were fact. They have failed to perceive the real significance of the doctrine. The result has been that they have presented the doctrine as representing an act performed once and for all, over and done with, accomplished in an hour, with which men of to-day have nothing, can have nothing, to do. The great need of our day, as of every age, is that the doctrine be presented as standing for an eternal element in the heart of reality and as constituting a moral challenge to every man, the challenge to love in the wider world of neighbors and to restrain the neighbor's love at the point of justice. Genuine faith in the atonement must be a moral faith, a believing in a practical way in the love-and-justice life. Such faith is saving faith because it issues in a life that is eternal.

The period of evangelical preaching has also been the period of the development of democracy and of modern industrialism.

As these two movements progressed, the church, as the custodian of religion and morality, should have kept ever reminding men that reality will not permit to be permanently established any system of political or industrial organization which does not express in itself the principles of both love and justice. But the church, for the most part, has lent its influence to the promotion of love only, leaving justice pretty largely to take care of itself.

The political and industrial expression of love is the granting of liberty. To grant liberty is to remove restraints which take their rise in self-interested acquisition and which are enforced by vengeance, the civilized form of anger, and by which justice is obtained. But liberty is ever granted on the assumption of individual, human good-will; that is, on the assumption of the willingness of each human individual of the community voluntarily to do the right. This is, of course, but the principle of reconciled love and justice carried out into the larger world of human affairs. For love removes restraints on the presupposition that they will be self-imposed, and this is liberty. But it ought never to be lost sight of that the granting of liberty presupposes the will to see the right done with its consequent self-restraint. Without this will liberty must inevitably destroy itself by destroying the society which grants it. And a glance at the politics and business and industry of our own democracy in our own day must make one wonder whether the process of disintegration has not already gone so far that destruction stands but a short way off.

For our present sad condition the evangelical church must, in honesty, shoulder no small share of the blame. It has failed in its spiritual and moral insight into the conditions of love and liberty. By its preaching of the fiction of the cross, wherein it has maintained that the claims of justice were all met two thousand years ago and that since then love has been able to operate without attention to justice, it has encouraged the belief that justice is of small consequence. It has encouraged the belief that reality has boundless resources of grace and that man can be forever receiving without making corresponding return. It has encouraged the belief that reality is such that liberty to get can be granted without insistence on the willingness to practice that self-restraint which,

for the sake of others, places a limit on getting, which liberty presupposes. Through our want of spiritual insight into the nature of reality and into what it will permit, we have gone on a veritable debauch of love and liberty until we are so weak we can scarcely stand on our feet.

Many predict that the only remedy for our condition is a return to mediævalism. In so far as mediævalism means a sense of justice, there can be no disputing but that this is the remedy. But in so far as mediævalism means the enforcement of justice by the methods of vengeance it violates the love element in the love-and-justice character of reality. It is to lose faith in human nature to recommend a return to vengeance as the method of getting justice done. Human nature will be just if impressed with the necessity of justice. It is the duty of the spiritual leaders of the nation themselves to see that justice is not something that can be disposed of for all eternity by the work of an hour but that it is an ever present principle in reality and must ever be done if life and society are to be permanent. And then, themselves having this insight, to impress it upon men.

Human nature will respond to the doctrine of the cross because there is in human nature that which demands it and which can be satisfied with nothing else. The doctrine of the cross is the central element in the Christian faith and must ever remain so, for in it is revealed the deeper, essential nature of reality or God. Christianity can indeed meet all the demands of the human spirit. But it is imperative for spiritual and moral strength and eternal destiny that men do not fail to perceive how.

THE CHRIST SPIRIT IN THE ANIMAL WORLD—II

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IN our first article we pointed out how the whole public opinion of mankind was poisoned by a false conception of the struggle for existence—a poison so virulent as to result in what Benjamin Kidd has aptly called “The Great Pagan Retrogression.”

Let us now proceed to an analysis of the struggle for life and to a truer statement of the process. For myself, I am frank to confess that nothing outside of the Gospels themselves has ever had such a coercive persuasion on my mind that the method and quality of life presented in Christ is of the very constitution of the universe, as has this study of the animal world. It is to share this conviction and the grounds of this conviction that I offer the reader this argument.

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The perhaps undefined philosophy of the street is that with slight but indifferent interruptions or modifications so far as the animal world is concerned animals live on the basis of “every beast for itself.” But the truth is that in every living thing there are two aspects of the life-principle. In every plant, animal, and man there are two phases of the life-principle active in varying degrees. There is an old adage that “Hunger and love rule the world.” This is now discovered to be scientifically accurate—not only in human society, but in the vegetable world and in the animal world. For in every living creature there are two natural and unescapable forces and functions. These are nutrition and reproduction, and out of these two roots grow all the marvelous fruitage of the two forms of the life-struggle.

Stated in another form, there is no such thing in all the universe of life as a creature that lives for itself alone. The amount of energy any creature may put forth to live for itself, and itself alone, may be so great in proportion to the care exhibited for any other living thing that it may seem to constitute its entire ex-

istence. Nevertheless that care for others in some form is there. It cannot escape it. The original protoplasm of all life contains this second element from which there is no escape. For in the very heart and soul of every living creature is planted deep as adamant that function or urge to procreate itself, to perpetuate its kind, to preserve its species in spite of every obstacle or hindrance. Here is the first form or expression of life that is not concerned with self, that goes out of self, that is sacrificed for "others." It is crude, lowly, obscure, seemingly coming without banners, and crowned with no glory, in its lowly beginnings. But it has within it the promise and potency of the highest ethical and spiritual efflorescence of that highest creature we know, man. Indeed, as we shall see in the sequel, this lowly exhibit of life, in "care for others," is crowned in human history with the highest glory, the Cross.

Let the line AC stand for the life-principle in its entirety. Then in the lowest forms of life the struggle for self might be visualized by the larger part BC, and the struggle for others by the much smaller expression, or AB, thus:



Now we may extend the part BC, or the purely self struggle, farther and farther toward the point A, diminishing the part AB more and more, if we will, but the moment the creature is all BC, and the last particle of AB is ended, then that creature or species DIES. It is biologically true that "HE THAT LIVETH TO HIMSELF SHALL DIE." The self-life carried to such extreme commits self suicide, and ends its species. It gives no more to abundant life, but unto the tomb!

There is no such creature in existence as a creature that lives for itself alone. The universe in its humblest microscopic creature is incarnated with a "care for others" that eventually fills the world with life, and life more abundantly.

Having then made it impossible to interpret life at all without recognizing "care for other life," let us revert to the struggle for self—the line BC—which in the public opinion of the world has held the stage alone, as if the Alpha and Omega of all existence.

To be sure—unescapable also, overmastering, imperative, irresistible, in every living creature—is the command of hunger, of nutrition: “Thou shalt eat, or thou shalt die.” Turn where we will in all creation, from the microscopic creature up through all the varied forms of life, in land and sea, and air, insect, bird, and beast to man—each and every creature is pursuing, and must pursue, the struggle for self and “save his life.”

It is this mandate of nature that drove primitive man out of his inertia into action, thus building his body, stimulating his mind, training his will. Heat and cold and all the environment of the physical world kept him going on the one hand, while on the other he fought his way in this desperate struggle for self against living enemies—beasts and other men. This struggle compelled the evolving man to invent weapons, and contrive tools, and cultivate the soil, and create measures of defense. “The parent of all industries is Hunger; the creator of civilization in its earlier forms is the struggle for life.”

These preliminary statements are but an introduction to that wonderful story of nature told by Henry Drummond in the book from which I quote, *The Ascent of Man*. As I tear these sentences from the perfect body of his thought and argument, I must be pardoned for the mutilation.

This increasing battle for self-preservation was so severe and acute and terrible that few could survive in the contest. “By placing the death penalty upon the slightest shortcoming, natural selection so discouraged imperfection as practically to eliminate imperfection from the world. Thus the law of the struggle for life is elevated to a unique place in nature as a first necessity of progress. It involves that every living creature in nature shall live its best, that every resource shall be called out to its utmost, that every individual faculty shall be kept in the most perfect order and work up to its fullest strength.” Hence the “survival of the fittest” or the best-adapted to any stated environment.

“Almost all achievement in the early history of the living world has been due to Hunger. . . . Hunger rules the life and work and destiny of men . . . the lineal descendants of this Struggle for Life in late civilization are War and Industry.”

"These show the enormous place this factor has been given to play in the world's destiny."

Is it any wonder that in the study of biology and of human society this factor should have been given such prominence as to overshadow in the thought of man for a time the fundamental factor in all living creatures? It is small wonder indeed that the whole of Life should seem nothing but the expression of self-preservation, as if it were the only law of nature.

"But the amelioration of this struggle for self is the most certain prophecy of all science," declares Drummond. Enters the master of the house. Enters the star of the great drama. The "struggle for self" is not the crown of creation. The struggle for others—and as we shall see it later as the struggle with others for the common good—comes to its own. This latter force "was destined from the first to replace the Struggle for Life, and to build a noble superstructure on the foundations which it laid. To establish these foundations was all that the Animal Struggle was ever designed to do."

Drummond in his enthusiasm almost overstates the case. His whole book is a prose-poem of nature and creation—the language so rich, the argument so coercive, the spiritual quality so inspiring, the prophecy of the inevitable "kingdom of good will" so convincing.

He complains that "as the story of Evolution is usually told, Love—the evolved form of the Struggle for Others—has not even a place." Nature has been interpreted as struggle for self, and that only—a never-ending, tragic conflict, a blood-red war. With the corresponding "triumph of the philosophy of force a great blight fell upon all Christendom," to quote Nasmyth again. "In the intellectual life of the western world all generous impulses, toward justice, humanity and brotherhood, all the idealism which is based on the fundamental social instincts of the human race, and to a large extent all faith in religion, were crushed out by the resulting avalanche of Materialism." Truly, as an age or epoch thinketh in its heart, so is it! We have thought and we have lived a lie!

In the face of this stalking lie, let the truth be told. That

truth is that the supreme factor in the evolution of the world is the "struggle for others." "No such consummation ever before occurred in the progress of the world as the rise to potency in human life of the Struggle for the Life of Others. . . . FROM SELFISM TO OTHERISM IS THE SUPREME TRANSITION OF HISTORY."

This supreme factor, as we have seen, is not an after thought with creation. It is basic, fundamental. "Its roots began to grow with the first cell of life which budded on this earth . . . in the tiniest protoplasmic cell, Life is receiver and giver. Self-sacrifice saves its life."

"All life in the beginning is self-contained, self-centered, imprisoned in a single cell. The first step to a more abundant life is to get rid of this limitation . . . and the first act of this prisoner of Self is to break the walls of its cell and give life to another. Thus sacrifice is the universal law and the universal condition of life. This act of fertilization . . . is a resurrection of the dead brought about by a sacrifice of the living, a dying of part of life in order to further life."

There is something thrilling in the record of biological science which declares that the scientist must postulate for protoplasm an even more fundamental structure than the microscope is capable of revealing to us—ultra-microscopic material units, each in turn composed of a group of still more minute molecules; and each of these capable of nourishing themselves—but also of multiplying by the process of division or fission, or self-sacrifice we have noted above.

Still more thrilling is the immortality, as it were, of these microscopic beings, the fact, as stated by Dendy, "That there is no room for death in the history of these simple organisms (unless it be death by accident), for every time fission takes place the entire body is used up, and nothing is left over to die." Here is the ultimate and supreme sacrifice of the whole being for the life and unto the life of another, and another, and another into a species of immortal existence—for who shall say that it is not an eternal process? Dendy does not hesitate to declare: "There is a *race* life as well as an *individual* life, and we cannot realize too clearly that in the economy of nature, the former is of infinitely greater

importance than the latter." (*Outlines of Evolutionary Biology*, by Arthur Dendy.)

In the light of such declarations we may well ask, is self-consideration the first and paramount law of nature and the only rational basis on which to run the wheels of human industry, commerce, and finance?

In the flowering plants the self-sacrifice function is seen at work with still greater definiteness. "Watch them at work for a little and behold a miracle! Instead of struggling for self the flower lays down its life . . . and in the bloom of the flower, the biologist sees the flush of the young mother; in the fading, the eternal sacrifice of maternity . . . this miracle of Beauty in the plant life is the miracle of love. . . .

"But the flower botanically is the herald of fruits and seeds, without which the struggle for life itself would almost cease. It is for these that the animal world struggles. Three fourths of the human race live on rice, a seed. Of the other fourth, three fourths live upon grains—barley, wheat, oats, millet . . . every plant in the world thus lives for others"; and when man lives upon seeds and fruits and grains he is literally living on love.

If the struggle for life has made man, braced and disciplined him, it is the struggle for love that sustains him. Nearly all the beauty of the world is love-beauty. Nearly all the music of the world is love-music. Nearly all the foods of the world are love-foods.

Thus the struggle for the life of others grows in influence, place, and power throughout the whole range of the vegetable world, and on up through the animal kingdom, in a still more significant manner, as we shall see later, until it culminates in its most consummate expression, a human mother. "Here we reach the family, the creation of Love, the crown of all higher life."

Considering then these two elemental aspects of the life-principle, nutrition and reproduction, the one the root of the struggle for self, the other the root of the struggle for the life of others. The first has a purely personal end. Its attention is turned inward; it exists only for the present. The second in a greater or less degree is impersonal; its attention is turned outward; it lives

for the future. And taken prophetically the function of reproduction is as much greater than the function of nutrition

"As the Man is greater than the Animal,
As the Soul is higher than the Body,
As Cooperation is stronger than Competition,
As Love is stronger than Hate."

To some of my readers it may seem a little incongruous to speak of the "Christ spirit in the animal world." It is indeed very offensive to some people to suggest that there is any kinship whatever between themselves and the lower animals. Such a suggestion is highly objectionable to our friend Mr. Bryan in his attacks on the teaching of evolution. However, in these papers I am not arguing for our kinship with these wonderful beings of the lower orders. I am disclosing a lesson for our lives from their lives. Indeed, my subject is scriptural. In one of the most tremendous moments in the life of Christ, as he went up to Jerusalem, and collided with the Pharisees and chief priests and rulers, in that collision that rapidly culminated in the cross, his heart went out in a bursting passion of selfless devotion to his own people, and his own nation, and to the capital city, that incarnated the very life of the Jews, and to describe this love as he wept over the city, he could find no higher type of tenderness than that of the old mother hen that he had doubtless observed when a boy in his father's humble home: "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not!"

"Even as a hen." "The spirit like the Christ in the animal world!" It may be said, indeed, that as the heavens declare the glory of God, and the firmament showeth his handiwork, so doth the whole animal creation. Walt Whitman, who declared that he refused to argue about God, said in a wonderful line, "There is miracle enough in a mouse to confound sextillions of infidels." The whole animal world is a transcendent parable of nature for our spiritual education.

When I was a small boy I was delegated by my mother to

drown a family of young kittens. I put them into a basket and took them down to the river one cold night in the late fall. I pitched them out one by one. But as the poor little blind things pawed around in their strange and freezing environment, my heart relented, and I raked them out with a long stick, and put them under a hollow stump for the night—strange hostelry after cuddling up into the warm breast of old "Mollie"—the mother cat—and stranger kindness on the part of the small boy. When I got back home old Mollie was going from room to room in the old home crying as if her heart would break. Upstairs, downstairs, cellar, attic, out-house, barn—everywhere, looking up with wild pathos into our faces, and begging us in plaintive cries to tell her where were her little ones. "A voice heard, lamentation, and weeping and mourning, Rachel weeping for her children, and would not be comforted—because they are not."

So vivid are the memories of childhood that if I silently listen I can still catch the penetrating cries of old Mollie, the old mother cat, weeping for the little ones. And she a feline! Kin to the tiger, the leopard, and the lynx—described as unsocial, fierce, bloodthirsty—nevertheless, weeping for the lost little babies!

There is no doubt that "The female of the species is more deadly than the male." And here is the tap-root of that deadliness. It is the ferocity she displays in defending her young. We have all been warned to be on our guard and not tamper with a mother dog with her litter of pups. The she bear will fight for her life against man or beast in the struggle for self in the haunts of the forest, and then she will retreat with her chops red with the blood of her enemies, into her lair and lie down and let her cubs suck her to death. A biologist at our Methodist college at Mount Union, Ohio, told me that he has seen the mother eagle, caught in hatching time by forest fires, fly toward the flames as if to beat them back, and then, repulsed by the advancing fire, retreat yard by yard, settle down and "gather the little eaglets under her wings" and burn to death before she would abandon them to their hapless fate. And the eagle is a bird of prey, solitary, unsocial, and fierce! Yet what a thrilling exhibition of love and devotion and self-sacrifice.

Who told us that the animal world was all "red in tooth and claw"? Who told us that nature was all one vast bloody arena of the struggle for self? Where have they been looking? The whole world of living things spreads before our vision daily, hourly, a vast panorama of affection and care and consideration for others; of devotion and self-sacrifice, yea, even of death for these others. The poet Burns would almost turn his plow aside to save the snug, soft, tender home a mother mouse made for her little ones. The hunter sits down at the trap and almost sheds a tear as he releases the female otter to go back wounded to her baby otters. Every bird's nest is a word of God—trumpet-voiced with its message of "the struggle for the life of others." If one could go through the entire world of living creatures, in sea and earth and sky, with his eyes open, and report to man the story of parent love of all these creatures, from the lowliest to the highest, it would constitute one of the most thrilling and inspired records in all the lore of the earth. Perhaps after following the haunts of these lowly creatures for a while, we would not be so hypnotized with the triumph of the ruthless, and the strong, and the mighty man of mammon, in human affairs. Perhaps we might cease to worship at the shrine of the gain gods, which trample humanity into mire. Perhaps the call of Jesus to "lay down our lives for the sheep" would become as it is, glorious and supernal.

Now you may say, all this wonderful love story is just of a blind instinctive maternal love. Even in its lowest form, blind, unreasoning, instinctive, it is almost divine in its beauty of significance. In a former paper I showed how the "struggle for the life of others" was rooted in the function of reproduction. This root now grows into the powerful stalk, maternal love. Later if we will be patient, the stalk will be seen to branch out into the vigorous forms of "mutual aid." Later still, these branches will bloom and blossom with fruits of eternal life—with compassion and sympathy, and benevolence, and justice—and God, for God is love. "And every one that loveth is born of God." "And he that dwelleth in love dwelleth in God, and God in him." Such is the high reach of the theology of the New Testament.

This consideration of maternal love is, as it were, then the

second stage of the argument. Let us meditate upon it a little further. The scientists are never done telling us of the miraculous fashion in which Nature looks after the larva, the buds, the seeds, the eggs—the infant world. Writes Drummond: "Without some rudimentary maternal solicitude for the egg in the humblest forms of life, or the young among higher forms, the living world would not only suffer, but would cease." Theologians are very jealous about preserving intact the doctrine that "God created the world." That is well. But had we not better at least change the past tense "created" into the present, and say, "God creates the world"? And speaking with the utmost reverence we must go on and say, "Every living creature is a co-creator with God." Every amoeba that divides itself and dies to give its life to its next; every creeping thing that lays its egg; every womb that bears its young—co-creators with God, in God. But I have no desire to theologize. Let me back to my knitting.

What I want to dwell upon here is the fact that in the feelings, thoughts, actions, or in the subtle processes by which the young of all life are created, developed, protected, and trained, we have a school that has never closed its doors for ten thousand thousand years—a school whose curriculum is not one primarily of art, and science, and language, nor a school of self and self-seeking, and gain, or profit, or power, but a school in all the virtues, which, in terms of man, are the virtues incarnated and exemplified in Jesus Christ. The gospel of righteousness taught by the Divine Teacher is no accident, no imposition, no unnatural excrescence. He did not "come to destroy but to fulfill."

Every frog pond is an astounding revelation of this care of infancy. It sometimes takes 100,000 movements to weave the silken grave-clothes of the caterpillar, in which it sleeps until the day of its resurrection. J. Arthur Thomson writes: "The true inwardness of the remarkable story is, perhaps this, that the full-grown butterfly or moth is usually an intensely active creature which eats little or nothing, grows not at all, but lives for love."

The old Scotch ornithologist MacGillivray counted 2,379 feathers in the nest of the long-tailed tit. In a river in New Guinea there lives a fish called Gulliver's Kurties. The male

carries the package of eggs on his nose in a remarkable ring, and defends them as his first charge. The male sea-horse carries the eggs about in his vest-pocket until hatched.

The male hara-bill locks the mother up in a hole in a tree, with her eggs, and later with her young, and to this fortress he brings all their food, wearing himself out, the scientist tells us, "with his other-regarding exertions, while the female becomes fat." Sometimes, the story runs, "the male bird dies without having the reward of even seeing his children." In bird life of this character we begin to see the outflowing of the parental, maternal and paternal instinct into the little family, the group, the contagion of the affections entering into the whole social body.

But the crown and glory of all this ethical development is seen in the human mother. No paraphrasing of the two classics on this theme can do it justice. We can only pluck a petal here and there from the perfect flower of thought of the two great exponents of this truth, Henry Drummond and John K. Fiske. The reader is referred to Drummond's great chapter on "The Evolution of a Mother," in the book referred to above, *The Ascent of Man*, and also to John Fiske's scripture, *Through Nature to God*. This latter is one of the finest intellectual and spiritual products of the scientific era. Drummond but develops Fiske's great contribution. Nature, he says, has never made anything since all creation culminated in the mammalia. The mammalia are the "mamma" creatures, the mothers. Drummond asks, "Is it too much to say that the one motive of organic nature was to make mothers? Mothers once evolved, all else, tribe, clan, society, civilization, ethics, religion—the kingdom of God—would follow in due course of time.

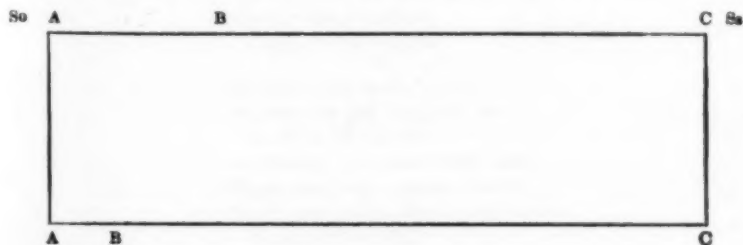
In the lowly forms of life the offspring are counted by millions. In the mammal the rule is one, and this one a little helpless thing, that must forthwith perish if not cared for. The mammal carries the unborn creature in her own body. When then she saw it, and smelt it, and when it dug its nose into her body and lived, when it bleated, or barked, or cried, something started in her emotions—it was solicitude, care, tenderness, sympathy, love! As the days passed in association and the little thing had need,

came selfless devotion, disinterested concern, and in many a case self-sacrifice even unto the death.

In the "extension of the duration of infancy" Fiske sees the central fact in the genesis of humanity. Days of care passed into months, and months into years. It was a long, long course in ethical culture and social relationship. Natural selection, misinterpreted as the ally of the struggle for self only, came to the aid of this parental love. All the instincts that could contribute to the preservation of offspring were forced to the front and were favored and cultivated. This developed a whole series of reactions different from those of mere self-preservation. This passionate love of the child drove the blood to the brain. Love simply had to "find out the way." Intelligence grew. It fostered the gregarious spirit, and the group developed. Human society was created.

Evolution now became psychological rather than zoological. The temple was erected. The education of the spirit that was to inhabit that temple began its eternal progress. And a little child has led the way.

Perhaps now we have taken the second step in the argument. The first step was to show that in the unescapable and inevitable fact and force of reproduction there is no living creature in existence that lives for itself alone. Our second step shows that in the care of these young things, from the lowliest life up to the mammals, the crown of all creation, and then up through the sacred history of the human mother with her babe, that to her is a child forever, this care for others grows on and upward with ever-increasing volume so that we may now extend our first diagram and visualize the coercion of the argument thus:



Let the plane stand for all living things. Let S^* stand for the struggle for self, and S^o for the struggle for others. Then the line BB is the line of all development. And the law of all life and progress may be stated as follows:

IN THE EVOLUTION OF ALL LIVING CREATURES THE "STRUGGLE FOR SELF" DECREASES IN RELATIVE SIGNIFICANCE AND THE "STRUGGLE FOR THE LIFE OF OTHERS" INCREASES.

Let the eloquence of John Fiske summarize: "Now the moment a man's voluntary activities are determined by conscious or unconscious reference to a standard outside of himself and his selfish motives, he has entered the world of ethics, he has begun to live in a moral atmosphere. . . .

"Along with the rise from gregariousness to incipient sociality, along with the first stammering of articulate speech, along with the dawning discrimination between right and wrong, came the earliest feeble groping toward a world beyond that which greets the senses, the first dim recognition of the Spiritual Power that is revealed in and through the visible and palpable realm of nature . . . a society of human souls living in conformity to a perfect moral law is the end toward which, ever since the time when our solar system was a patch of nebulous vapor, the cosmic process has been aiming."

"THY KINGDOM COME: THY WILL BE DONE ON EARTH AS IT IS IN HEAVEN."

A PAGE OF POETRY

THE FLORAL REVELATION

Washed by the dew of the morning,
Kissed by the glow of the sunshine,
Blessing the eye with your beauty,
Charming the sense by your fragrance,
Closing all fairness within you
Yet flinging all sweetness about you:
Flowers of the field and the forest,
What do you say to me?

Not of the splendor that crowns you,
Not of the glory within you,
Not of the riches you scatter;
But of the thoughts of your being—
Wonderful mystical meanings,
Deeper than seeing can fathom,
More than to sense is apparent—
Will you not speak to me?

THE SAVIOUR AND THE SINNER

Luke 7. 36-50

Weeping I come to Thee,
Humbly I bow the knee,
Kissing thy feet;
Lowly my soul adores,
Ceaseless my voice implores,
My heart its offering pours—
Priceless and sweet.

See now the ointment start
Forth from my broken heart—
Poor shattered vase!
But thou wilt not despise,
'Tis precious in thine eyes;
Accept the sacrifice,
Count it not waste.

Saviour, thy voice I hear,
Breathe on my longing ear
Accents of heaven:
"Although thy sins were more
Than sands on ocean's shore,
Much hast thou loved—therefore
Much is forgiven."

EDITORIAL DEPARTMENTS

NOTES AND DISCUSSIONS

WILLING—DOING—KNOWING.

It may have been a rather frivolous question, but it was a perfectly natural one, that the Jews asked concerning Jesus: "How knoweth this man letters, never having learned?" Originality is always an inexplicable thing to the conventional mind. The stereotyped and second-hand intellects always make this traditional demand for an objective authority. It is quite possible that the Nazarene boy did attend a synagogue school in Nazareth, but it is certain that he was without the rabbinical education which it was deemed necessary to possess in order to acquire expert authority on doctrinal opinions. He had not, like Paul, sat at the feet of Gamaliel.

Yet our Lord had been to school, a very private school, for he says, "My teaching is not mine but his that sent me." He was not school taught, nor even self-taught; he was God-taught. Religion does have some outward sources of information. There is a Holy Book, holding the record of spiritual revelations and experience through thousands of years; and there is a Holy Church, first a chosen nation and now a sacred society, which is the custodian of the divine oracles and an instructor in its truth. But the authority of these, as Protestantism affirmed at the beginning and should continue to affirm, depends not on their infallibility but upon the inevitable spiritual response and acceptance of the sympathetic soul. Religion is not a second-hand tradition, something handed down, but a first-hand relation with God.

Jesus Christ was an unparalleled teacher. It was not his words alone, but the spirit and life in them that conveyed moral and spiritual values. His words were more than words; they were real things, revelations which wrought revolution in the life of humanity. They were a disclosure of his own nature which initiated

spontaneous judgment and sent people not to books but into the depths of their own hearts to find there a personal echo to his message. Therefore, Jesus laid no primary stress on historical or other evidence. He did not even make a written record of his own words. He knew and announced that they would be recalled not by a record but by a spiritual sympathy. Nor did he depend on the miracles wrought by his love and power. It is not by signs and wonders that the Godhead of Christ is made known, but by the grace and truth of his nature that the Divine glory is revealed.

How then shall we be taught religious truth? In the conflict of opinions, the battle of creeds, the struggle of sects, the debates of dogmatists, where shall we find God? How shall we solve and answer the problems and puzzles of theology? "Study," says the scribe; "Accept our Creed," says the priest; "Act," says Jesus Christ. For these are the words with which he answered that question at Jerusalem: "If any man willeth to do His will, he shall know of the teaching, whether it is of God or whether I speak from myself." (This doing which opens the way to God must not be confused with the "deadly doing" of mere outward works; it is an activity of the inmost personality.)

In the realm of morals and religion, willing and doing come before knowing. Indeed, this is true in other spheres of human thought and action. Practice generally precedes theory. Art comes before science. Men farmed before they studied agriculture. Everybody eats and drinks long before they study the chemistry of breadmaking or the process of digestion. All of us talked before we learned grammar and have tried to reason without studying logic. Eyes can see even when used by a brain that never knew anything about optics, and music is heard and enjoyed by multitudes entirely ignorant of acoustics. Our modern pedagogy has at last absorbed this idea and insists that we learn by doing. One day it will add the principle involved in the Christ-ideal, that we teach by being.

Life therefore is more important than doctrine and precedes it. Religion is not a theorem to be thought, but a life to be lived. Our opinions depend much more upon our lives than our lives upon our opinions. A skeptical and rather immoral acquaintance said

to Pascal: "If I had your convictions, I would be a better man." He replied: "If you lived a better life, you would have more accurate opinions." Men first do things and then discover reasons for their conduct. This is supremely true in religion, which is the most practical of all interests and can only be really learned by living it.

Life has its seat in personality. The deepest life of man is not in the intellect but in the will. Some truths there are which can be settled by the intellect alone, such as the multiplication table and the binomial theorem, but they do not commonly touch either the feelings or the will. Even that noble document the Constitution of the United States cannot influence our national devotion like the Declaration of Independence (an act rather than an argument), and neither of them can sway the soul more strongly than the flag, which appeals to the heart rather than the head.

All knowledge has a moral background. Here are some quotations from the masters of human thought which illustrate and confirm this statement:

Pascal: "The perception of truth is a moral act."

Fichte: "If the will be steadfastly and sincerely set upon what is good, the understanding will of itself discover what is true."

Even some men of science who, chiefly because of the impossible attitude of the church, were kept from its fellowship, had the same vision. For example:

Tyndall (in an essay on Induction): "The first condition of success is an honest receptivity—and a willingness to abandon all preconceived notions, however cherished, if they be found to contradict the truth. Believe me, a self renunciation which has something noble in it and of which the world never hears is often enacted in the private experience of the true votary of science."

Huxley: "The great deeds of philosophers have been less the fruit of their intellect than of the direction of that intellect by an eminently religious tone of mind. Truth has yielded itself rather to their patience, their love, their singleheartedness and self-denial, than to their logical acumen."

William James (both scientist and philosopher): "All philosophies are hypotheses, to which all our faculties, emotional as well as logical, help us; and the truest of which will, in the final integration of things, be found in the possession of the man whose faculties, on the whole, had the best divining qualities."

To these human testimonies let us add the words of Jesus Christ: "He that doeth the truth cometh to the light."

The highest truths are not reached by reason alone, but by spiritual receptivity. Music can be understood only by the musically minded and art by the æsthetically accomplished. Love cannot be reasoned out, nor goodness. All men, even sinners, have a religious nature; they only need to use it and religious knowledge will be achieved. The knowledge of persons especially demands sympathy. One of the difficulties in writing and reading history is that we can understand other lives only through a self-knowledge that attunes in us the responsive chord to the meaning of their lives. The perfect understanding of love is based on the accord of wills. Therefore Tennyson makes the simple-minded wife of the scholar say, "I cannot understand, I love." Our communication with persons lies in two strata, knowledge and love. By the former, external things like facts and thoughts are communicated; by the latter, personality and power. Bengel, commenting on the text, "If any man willeth to do his will," comparing verb and noun (*θελει* and *θελουσα*), cries "*Suavis harmonia!*" that is, sweetest sympathy. Religion is the accord of wills—God's will and man's.

Moral obedience brings mental illumination. Man gets rid of doubt by the abandonment of sin and the surrender of self. Some little we do know from the start, not by reflection but by perception. Any creature with a moral nature knows that there is right and wrong and that character is the only power that brings redemption from evil. Any moral vision that faces Jesus Christ sees there the full ideal of character. Even those who never heard of him have had dim glimpses of God in sacrificial love, in motherhood, in heroism and even the imperfect goodness of humanity. Submit to this vision and the light shall go up within thy soul. Does a man say: "I am not a poet, I cannot interpret life in rhythm and rhyme"? What of that if one's heart leaps up when it beholds a rainbow or dances with the golden daffodils? The poet is in him whether he can write poetry or not. Shall one say, "I am not a theologian; I cannot formulate religious truth"? What of it if any holy spark of duty comes to the soul that gladly follows the gleam?

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To these human testimonies let us add the words of Jesus Christ: "He that doeth the truth cometh to the light."

The highest truths are not reached by reason alone, but by spiritual receptivity. Music can be understood only by the musically minded and art by the æsthetically accomplished. Love cannot be reasoned out, nor goodness. All men, even sinners, have a religious nature; they only need to use it and religious knowledge will be achieved. The knowledge of persons especially demands sympathy. One of the difficulties in writing and reading history is that we can understand other lives only through a self-knowledge that attunes in us the responsive chord to the meaning of their lives. The perfect understanding of love is based on the accord of wills. Therefore Tennyson makes the simple-minded wife of the scholar say, "I cannot understand, I love." Our communication with persons lies in two strata, knowledge and love. By the former, external things like facts and thoughts are communicated; by the latter, personality and power. Bengel, commenting on the text, "If any man willeth to do his will," comparing verb and noun (*θέλω* and *ἡθέλω*), cries "*Suavis harmonia!*" that is, sweetest sympathy. Religion is the accord of wills—God's will and man's.

Moral obedience brings mental illumination. Man gets rid of doubt by the abandonment of sin and the surrender of self. Some little we do know from the start, not by reflection but by perception. Any creature with a moral nature knows that there is right and wrong and that character is the only power that brings redemption from evil. Any moral vision that faces Jesus Christ sees there the full ideal of character. Even those who never heard of him have had dim glimpses of God in sacrificial love, in motherhood, in heroism and even the imperfect goodness of humanity. Submit to this vision and the light shall go up within thy soul. Does a man say: "I am not a poet, I cannot interpret life in rhythm and rhyme"? What of that if one's heart leaps up when it beholds a rainbow or dances with the golden daffodils? The poet is in him whether he can write poetry or not. Shall one say, "I am not a theologian; I cannot formulate religious truth"? What of it if any holy spark of duty comes to the soul that gladly follows the gleam?

All knowledge is a progressive experience. It begins with that act of the will we call faith and then goes on to know the Lord. Willing may be now and knowing hereafter. If the vision tarry, wait for it. The guns of the fortress taken to-day bear on the foe and forts of to-morrow. The way to strengthen faith is to grow in holiness.

"Not he that speaketh the name, but he that doeth the will" is the rhythmic rendering by Longfellow of a saying of the Master. How this simplifies Christian evidences by placing every man within reach of salvation! How utterly un-Christian are those who would make difficult doctrines and perplexing problems the fundamentals of faith! These things may be true, but if so the saved man will find them out some day. No one is saved by them. Be a true man and you will become a religious man. Be loyal to the light you have and soon the Sun of righteousness will flood heart and life with its glory. So Father Tabb sang:

I give you the end of a golden string
And wind it into a ball;
It will bring you at last to heaven's gate
Built in Jerusalem's wall.

In his comment on the text on which this paper is based, John 7. 17, Godet adds this touching story in a footnote:

Permit me to cite a bit of missionary history which seems to furnish the most beautiful commentary on this saying of Jesus. It is taken from the account of the sojourn in Lhasa, capital of Thibet, of MM. Hue and Gabet, the Catholic missionaries to China in 1846.

A physician formerly of the province of Yunnan showed much generosity. That young man, after his arrival at Lhasa, lived a life so strange that every one called him the Chinese Hermit. He never went out but to see sick folks and generally only those who were poor. The rich asked his aid; he did not care to answer their invitations, save as forced by necessity to gain subsistence; for he took nothing from the poor for the service devoted to them. The time not absorbed in seeing the sick he consecrated to study, spending the greater part of the night with books. . . . One day he came to see us in our little chapel as we were reciting the breviary. He stopped near the door, waiting gravely and in silence. A great colored image, representing the Crucified One, had doubtless fixed his attention, for as soon as we had ended our prayers, he asked us brusquely and without stopping for the usual courtesies, what that image stood for. When we had answered his questions, he crossed his arms on his breast, and, without saying a single word, remained motionless, his

eyes fixed on the Crucified One. He kept that posture nearly half an hour; his eyes at length overflowed with tears; he extended his arms toward the Christ, then fell on his knees, thrice striking the ground with his brow, and then raised himself, crying, "Behold the only Buddha that man can worship!" Then turning to us, with a profound bow, he added: "You are my masters, take me for your disciple."

Godet remarks: "Such is the profound affinity between the soul that *wills to do* the good as it has been revealed to his conscience and the Christ by whom he beholds himself made to realize it." Perhaps we should add that this lovely story convinces us that even Abbé Huc ought to have learned from it that not by Romish dogmas and sacraments nor even by Protestant creeds and confessions does man find God, but by following the inward light of the soul until it leads at last to the Light of the World.

THE EDITOR'S PAPAL BULL

IF the EDITOR of the METHODIST REVIEW were made our Pope of Ministerial Education, probably he would not seriously interfere with the program of the present Commission on Conference Courses of Study. Possibly he might make certain suggestions as to textbooks, never, however, introducing works simply because they echoed his own opinions and prejudices, but always those which had a high spiritual objective and were at the same time challenges to fresh and original thinking.

But one bull he would issue and ordain: At the reception of candidates for admission on trial or for election to full membership a special executive session of the Annual Conference should be held, attendance on which should be demanded of every member of the body. At this session, made aflame with Pentecostal fervor by song and prayer, each candidate should be required to briefly state three facts: 1. He should give his testimony as to personal religious experience; 2. He should declare the reasons that had impelled him to enter the ministry; 3. He should state his own convictions as to religious doctrines, and not merely recite the formulas found in a book.

It is not in books or in the decrees of councils that any man can find true faith, but in heart, brain, and life. The EDITOR might issue this as a sort of a papal bull, but it is by no means a popish method of procedure. The Protestant philosophy of religion is not based on external authority but on inward spiritual certainty. The principle of "the right of private judgment" has been the ideal of all the great leaders of evangelical religion—such as Paul, Luther, and John Wesley. The ignorant demand made to-day by many excellent folks for limiting the range of the study and thought of ministers and members to a lot of cut-and-dried traditional theological propositions is born of a strange fear-complex based on a subtle skepticism of their own, which has destroyed their spiritual freedom. Orthodoxy cannot be saved by a method which would make religion a dead and motionless thing. Christianity can be kept alive only by a living faith that breathes in a spiritual atmosphere and feels the thrill of a Kingdom climate.

We examine men in Doctrine and Discipline, but are we interested in the actual doctrines they think and the religious discipline that orders their living? There is little danger of heresy in men who have a first-hand piety, straight from the throne, and who share with Jesus Christ his heartbreak over lost souls and a lost world. What is fundamental in religion? This: "Other foundation can no man lay than that is laid, which is Jesus Christ." It is upon a living Person that the church must be built and not on a lot of propositions uttered by dry-as-dust theologues. The church must continue to issue, as norms for teaching, creeds, and confessions by councils, assemblies, synods, and conferences. These rational forms of religious thinking will constantly be restated as the mind of the world grows, but Jesus Christ continues "the same yesterday, to-day, and forever." And it is those who trust and follow him that come to know most certainly the truth about him.

What, then, should be our test of ministerial qualification? Certainly they should pass critical examinations on educational themes. But while much of the stuff of the sermon can be got from books, that is only the body of the sermon. The soul of the sermon is a message out of life. If preachers would confine their pulpit

work more closely to truths that they have lived and which will help to shape the lives of their congregations, much of the extra-confessional opinions which are being blatantly proclaimed by some as fundamental would be sent to the scrapheap where they belong. If only we Methodists would follow more closely the tolerant teaching of John Wesley, our father in God, on these matters! He may have been rather autocratic, but he was one of the wisest Popes that the whole history of Christendom has known.

WOMAN IN AN ANCIENT CHURCH

PAUL, at Troas, heard a voice and saw a man calling him to Philippi. When he got there he found, not a man, but a company of women. There they were, the four missionaries—Paul, Silas, Luke, and Timothy—with a few women for their audience. Were they disappointed? I think not. Timothy could not forget his pious mother and grandmother, who had taught him the way to God; the physician, Luke, by his profession perhaps, had been brought unto those sympathetic relations with women which tinge his Gospel with its feminine charm; while Silas, whose very name is a short pet name for Sylvanus, must remember the mother that gave it to him.

And what about Paul? If, as seems probable, he had been a member of the Jewish Sanhedrin, he had been a married man. A widower now, possibly an unhappy marriage in his youth had put a stern note into much that he says about women. Yet he was too much the Christian missionary to neglect any opportunity to preach Jesus and the resurrection.

It is a pretty picture, the quiet nook by the river side, the open-air prayer meeting, and the little group—Euodias and Syntyche perhaps, but certainly and chief of all, Lydia, without whom there might not have been any meeting at all. And so in a woman's prayer meeting began the first Christian church in Europe, the mother church of all the western world, the most loved and most loving church in the New Testament. Paul was its founder, Luke its first pastor, but a band of noble women seems

to have furnished the core of its membership. A little later, in writing to them, Paul exhorts: "Help those women who labored with me in the gospel." Jesus Christ won that day a nobler victory than that of Julius Caesar at Philippi a generation or two before. It began in the conquest of a woman's heart and heralded the subjugation of Europe and America to the Cross.

So this church at Philippi seems to have been distinctively a woman's church. Two of its three charter members, Lydia and a Greek slave girl, were women. The same seems to have been true of the other Macedonian churches, Berea and Thessalonica, where among the earliest converts were "chief women," "honorable women not a few." Paul had the same experience in Achaia, where he found Damaris at Athens, and finally met at Corinth Priscilla, the outstanding woman leader of the early church, who Harnack has suggested may have been the author of the Epistle to the Hebrews.

It is true of both false religions and true that their final fortress of power is in the heart of womanhood. Thus far in history, few women have found first rank among the great creative geniuses who have adorned the world; they have furnished no Plato in the province of philosophy, no Raphael in the realm of art, and no Beethoven to weave the magic spell of music. But in the loftiest sphere of life, that of sainthood, they stand supreme. The highest written of all mortal names is that of a woman, the virgin mother of our Lord.

And this is especially the genius of Christianity. There is something in our faith that appeals to women—the babe in the manger, the daughters of Israel, the ministering women of Galilee, the sisters of Bethany, the weeping Magdalene. The most affecting monument of mediæval art is the oft repeated Pietà, representing the holy women paying the last honors of love to the crucified Christ. Last at the cross, they were first at the sepulcher. Though no woman was chosen for the apostolate, yet they were the first witnesses and heralds of the gospel of the resurrection. By a true instinct, the women of the first century seem to have divined that the gospel brought the promise of a higher life for womanhood and the centuries have vindicated their trust.

O woman hearts, that keep the days of old
In loving memory, can you stand back
When Christ calls? Shall the heavenly Master lack
The serving love which is your heart's fine gold?

Do you forget the hand that placed the crown
Of happy freedom on the woman's head,
And took her from the dying and the dead,
Lifting the wounded soul long trodden down?

Do you forget who bade the morning break
And snapped the fetters of the iron years?
The Saviour calls for service; from your fears
Rise, girl with faith, and work for his dear sake!

The original Philippian ratio of two to one still exists in the modern church. This sexual inequality has often been made the basis of stupid and cynical criticism. The preponderance of men in the penitentiary is certainly not an argument in favor of crime! Women do keep up the church, and many other good things would perish without their patronage and aid. If men too often seem to have deserted the church is it not because they first have deserted love, purity, and all the finer graces of life?

The church at Philippi was a family church. From the first, household religion was emphasized. Its first members joined by families, those of Lydia and the jailer. Here is woman's supreme sphere. Whatever views we may take on the woman question as a whole, we are all agreed as to her domestic supremacy. It is motherhood that recreates the world. At this moment, it is upon European motherhood that rests the burden of replacing the manhood murdered in the Great War. In these frail vessels the mysterious treasure of human life passes from generation to generation. No words are more potent to the mind and heart of any true man than "wife" and "mother." They represent the good for which men chiefly toil and fight. I suppose that no man can speak with perfect mastery and taste upon this theme. Woman is, after all, a mystery to man, perhaps also to herself. She is the strangest combination of strength and weakness. Gay, light-hearted, and almost frivolous among the flowers and at the festival of life, let storm and wrath come and her white arms become a shield to protect her loved ones. We touch here a power quite different from

that which rules in state and market-place. The divine secret of love which best interprets Calvary is hidden in the heart of motherhood.

Happy he
With such a mother! Faith in womankind
Comes easy to him; though he trip and fall,
He shall not blind his soul with clay.

Home is the fountain head of society and character and women largely rule it. When they are shallow, vain, and frivolous, men become cruel, selfish, and brutal. When they are pure, true, and strong, they help to create purity, truth, and strength. The condition of womanhood is a touchstone by which all civilization and social order may be tested. Her ruin is worse than the fall of angels. It is still out of the home that flow the forces that shape the destinies of the nations and the world. Still worse than the nationalization of women, which may sporadically have occurred in one or two small communities in Russia, but which even Bolshevism does not propose, is the nationalization of children, which is not only preached in Russia but practiced by the educational systems of America. The family dare not surrender its natural rights to the school or the state without social decay.

The church at Philippi was a missionary church. It was so from the first. Lydia was the earliest contributor. Paul had hardly left them and gone on to Thessalonica, when their gifts followed him once and again. As he proceeds to Corinth, still the Macedonian collections pursue him. He makes them the pattern of Christian stewardship in that greatest treatise on giving, the second letter to the Corinthians. This women's church, this household church, was also a missionary church.

This indicates a wider sphere than the home for woman's work. These women were indeed Paul's "fellow laborers in the Lord." Their activities burst the bounds of domestic life. Here we must respect the wisdom of Romanism; the most conservative of bodies, she has recognized that there are many women without home ties, with gifts that go beyond the family fence, and she has employed them freely. All our theories must give way before such a phenomenon as Joan of Arc, a peasant girl, for whom the sheep-

fold was too narrow a field, and who became the inspired shepherdess of a nation. A woman's field, like that of a man, must be the world. And so it has ever been. In every holy war they first lift up the banners of the crusading hosts. No great cause can succeed without them, and whatever evil is opposed by the deepest heart of womanhood is already doomed.

Of course, woman's chief work must be for women. These self-respecting and influential women of Macedonia could not neglect their less fortunate sisters in licentious Corinth and impoverished Jerusalem. As Paul in his vision saw and heard a man, so our sisters hear the bitter cry of womanhood, burdened with ancestral wrongs. In the slums of our cities they are transforming kennels into homes; into the seclusion of harem life they bear the good news of God; to the bedside of pain they carry the medical skill of Christendom. Well does Kipling put into the mouth of the suffering womanhood of India, in his "Song of the Women," in praise of the medical mission of Lady Dufferin, directing spirits in which were our own Isabella Thoburn and Clara Swain:

If she have sent her servants in our pain,
If she have fought with Death and dulled his sword,
If she have given back our sick again
And to the breast the weakling lips restored,
Is it a little thing that she hath wrought?
Then life and death and motherhood be naught.

What can women do? Every day new doors of opportunity open to their eager quest. Meantime, they still can do what for centuries they have been doing. They can give like the poor widow, who, offering her all, won the favor of the Lord; they can pray like the Syro-Phœnician, whose heart-broken wail brought healing from his word; they can serve like Mary of Bethany, whose loving hands broke the costly vase of love's fragrance, and of whom he said: "She hath done what she could."

RETURNING HOME

AN AFTER-VACATION REFLECTION

THE saddest sight in the universe is a man in ruins. Such was that Gadarene demoniac whom the Saviour found among the tombs and rescued, giving him back to the sovereign keeping of his own right reason. The life of the Healer brooded over him, crowding out the old darkness and despair and bringing in the new peace of a holy trust. No wonder he wanted to stay with Jesus, and we wonder at the Master's refusal. He granted the prayer of demons and let them enter the swine, granted the prayer of the Gergesenes and departed from their coasts, but denied the prayer of the rescued soul and tells him to go to his own home and there witness for Christ.

It was wholly natural that he should wish to stay with the Master. Love ever cries with Ruth, "Entreat me not to leave thee, or to turn from following after thee." We long to abide with those we love and give our whole lives to a loving cleaving to them. Yet it may be a greater love than can endure and even invite separation for love's sake. Devotion may as surely be shown by absence as by presence.

Doubtless there was a helpless feeling of dependence upon the Lord. Sin had cut away the foundation of his self-reliance, and he felt that he could only keep saved in the presence of the Saviour. Yet the saving power of Christ is not for any one time or place. We must learn to lean not on the human presence but the Divine might.

Perhaps his own misconduct had caused his downfall, and he was ashamed to go back to his old associations. Old faces and places might bring back the past like an ugly dream and the painful memories be of themselves enough to drive him away again from among men and into the awful shadow of the tombs. Yet home he must go and there live down his shame and prove his manhood.

It is so easy to believe we could be very much more pious in a different environment. If only we could leave worldly associations, live in that more religious neighborhood, hear that wonder-

ful preacher, enjoy that richer spiritual fellowship, how easy it would be to grow in grace and live the holy life!

The last lesson that many good people learn is that it is our duty to create blessings rather than enjoy them. Indeed, the enjoyment business broke down in the Garden of Eden, and man has been given the bigger job of turning the desert into a garden.

Perhaps this man wanted to be an apostle. The church has often most unwisely yielded to the importunities of reclaimed reprobates and given them the care of souls. The wisest of these redeemed souls have themselves seen this clearly and found their most fruitful ministry in rescue work among their own associates.

Home has the first claim; the man who neglects it is little better than a vagabond, whether it be Dives on his vacation tour or Lazarus on the tramp. All life's purposes cluster about the home; for its sake all institutions exist; at its altar fires are kindled all the torches of civilization; and when the kingdom of God is fully realized upon the earth it will be but the linked confederacy of myriads of happy homes.

The greatest home work is telling about Jesus and what he has done for us. For it is the evil spirit that makes us wander, while the good Spirit sends us home. Probably in the former days this man's rare homecomings had been a terror to his family; now it is a joy as he comes with the light of love in his heart and the message of love on his lips. There, where the wrong had been done, was the place to make restitution and undo the past by a future spent in obedience to the Master. The one supreme need of the church in our time, as in every age, is family religion. Our greatest work is always nearer than we think.

Some of us have just returned home from a few weeks of rest and recreation. Some of the demons of dullness and weariness have been cast out. Shall we not bring to our own household, to our home church, and to the community where we live a fresh testimony of the grace that has redeemed us? It is not the glory of an angel that he shines, but that he serves.

THE HOUSE OF THE INTERPRETER

THE Bible is not a textbook of theology; it is a record of religious experience. Therefore its truths are not stated in scientific terms, but in the vernacular and in the tropic speech of literature. This places it in what DeQuincey called the literature of power, whose worth is abiding, rather than the scientific literature, which changes with every generation. The Bible does not give us truth primarily in the form of abstract propositions, but concretely, in pictures and symbols. This is the method of life, more enduring and gripping than that of logic.

This may have been a reason that the Hebrew, and not the Greek, became the chief instrument of divine revelation. The Hebrew was not afraid to use earthly imagery even in describing God and his attributes. The God of the Bible is one that touches us in all human and earthly ways. What we commonly call the natural, or ontological, attributes of God are rarely defined in such abstract terms as we use—omnipotence, ubiquity, omniscience—but are portrayed in terms of human senses and organs. The Old Testament Scriptures especially speak of the eye, hand, arms, ear, and even the wings of the Lord—meaning his knowledge, power, sympathy, etc.

While we should, probably, have more doctrinal preaching in the pulpit of to-day, the modern mind in the men of the street is frequently best reached by this concrete method of expression. Here are brief abstracts of that sort of sermons.

THE EYES OF THE LORD

The eyes of God are a symbol of his knowledge—linked to his omnipresence and omniscience. This must not be taken literally. We have eyes only in the head, but God, as was once said, is "all eye." He is the sensorium of the universe. In the Apocalypse, three times are the eyes of the glorified Christ described as a "flame of fire," so penetrating is the sight that pierces like an X-ray the solid-seeming universe. The seven golden lamps of Zechariah's vision are described as "the eyes that run to and fro through the whole earth." A blind God would be no God at all. "He that formed the eye, shall he not see?" (Psa. 94. 9.)

I. *The Doctrine.* We begin definitions of Deity by saying, "God is an infinite Spirit." On those two words, "infinite" and "Spirit" rest his natural attributes. As the soul is in the body, so is God in the universe. "In Him we live and move and have our being."

1. *Defined.* That God sees is implicitly denied by atheism, pantheism, and deism. It cannot be said of an impersonal God, an abstract principle, or an absentee First Cause. It is not the omnipresence of knowledge or influence merely. Creation implies that the whole God is everywhere present both in act and person. God looks after things himself; he does not need proxies in his government. Psalm 139 is the classic on this conception. God outstrips the swift thought of man, outflies the sunbeam. Cling to the whistling mane of the flying wind, leap astride the swift steeds of the lightning, and we find him waiting for us at every goal of being.

2. Emphasized. The ubiquitous God is specially manifest in some particular time or place, just as the human soul acts throughout the body, but is most at home in the brain and best revealed in the face. Nowhere is this more tremendously true than in the place of worship, "Lo, God is here! let us adore." In prayer, "Draw nigh unto the Lord and he will draw nigh unto you." So may the eyes of faith look into the eyes of our heavenly Father.

3. True of God only. Man's knowledge is but the shadow of God's. The best of human eyes are imperfect; even by adding lenses to them we see but a little way into the infinitely great or small. Indeed, it is an attempt to borrow God's eyes when we use the telescope, spectroscope, etc., his ears in the radio, telephone, etc. Even memory is but God telling you something of your past. He sees and knows it all.

4. All assent to these truths, but few realize them. The fool says in his heart that there is no God, but that man is a bigger fool who acknowledges his existence and ignores it. Yet he sees us as no one else. We live in concentric circles. The world beholds us outwardly, friends and family more penetratingly, but what does he see who "looketh upon the heart"? To practically believe this truth would transform our lives and revolutionize the world. The "practice of the presence of God" is the very soul of religion.

II. *Its Application.* The metaphysics of ubiquity and omniscience no man can fathom. But the practical truth of an available God is tonic to the conscience, comfort to the heart, and strength to the life.

1. As a warning. "All things are naked before the eyes of him with whom we have to do." Yes, we *have to do* with him—that is the solemn significance of the saying, "Thou God seest me." He is no idle spectator; he is the unescapable partner of our lives. God needs no police; his detection is perfect. There is no hiding from him; we can cut no cloak from a cloud nor weave any robe from the darkness through which he cannot see. There is no safeguard like light, no protection like publicity. Once men put up shutters and fastened them with bolts and bars; now they put in plate glass and the electric light.

Adam in the garden hides when he hears the voice of Jehovah, but like a lightning flash it reveals his soul to be more naked than his body. Shut the doors, pull down the curtains, put out the light, and there he is, the unescapable God. What does man see when he looks at us? Probably more than we guess, for even human eyes are sharper than we think. What does God see? the respectable sham, the selfish soul, the greedy swine, etc. Is it uncomfortable to be watched?

2. As a comfort. It is not a dread but a delight to sing "Nearer, my God, to thee." For the eyes of the Lord are not only judging but loving eyes. More than the ministry of seraph, the warmth of sunshine, the soft loveliness of starlight, is it to walk in the light of the Lord, to "so live as in the Great Taskmaster's eye" (Milton). So Moses "endured as seeing him who is invisible." In this misunderstanding and unappreciative world, in the midst of abuse and slander, in pain, sorrow and temptation, how blessed to say, "He knows"! Is it terrible to endure the steady gaze of an All-Seeing and All-Knowing God? There is something more dread-

ful still—the dream of a world without God, the vacant, empty eyesocket of Richter's awful dream. "The eyes of the Lord are upon the righteous and his ears are open unto their cry."

3. As help. Power is linked to presence and knowledge. "The eyes of the Lord run to and fro throughout the whole earth to show himself strong in behalf of those whose heart is perfect before him." 2 Chron. 16. 9. He is more than a spectator, he is an actor in our lives. The seeing Spirit is a helping Spirit. Criminals wait until the patrol has passed to perpetrate their crime, but the great Guardian of the world is always and everywhere "on the beat." "He that keepeth Israel slumbereth not nor sleepeth." The eyes of the Lord! No drowsiness invades those eyeballs, no heaviness rests on his eyelids, no dullness dims the clearness of that vision. So close are his own to him that they are the very "apple of his eye."

What can God see when he looks at me? Let me also ask, What does he want to see? Here are lines we learned in childhood:

"God can see me every day;
When I work and when I play,
When I read and when I talk,
When I run and when I walk,
When I eat and when I drink,
When I only sit and think,
When I laugh and when I cry,
God is watching, ever nigh."

"UNDER HIS WINGS"

Passages referred to: Deut. 32. 11; Ruth 2. 12; Psalms 17. 8; 36. 7; 59. 1; 61. 4; 91. 1, 4; Ex. 19. 4; Matt. 23. 37.

The "wings of Jehovah" are repeated again and again in the Old Testament as a symbol of the sheltering care and the brooding love of our heavenly Father. In the song of Moses God is pictured like an eagle feeding his young, nestling over them and teaching them the joy of flight. In the holy enigma of the cherubim who support the throne of the Eternal, we find wings that the Almighty uses for flying, shelter and defense. In the holy of holies they bent above the ark and their outstretched wings filled the room. It was under the shadow of these wings that Israel approached God. To hide beneath them was to flee to the sanctuary of God, to find forgiveness at his mercy seat.

I. Wings Symbolize Flight. They are among the most remarkable structures in nature, growing long pinions along the forearm of the bird to secure the mastery of the air.

1. God comes to our help. Not only may we flee to him; he will fly to us. His wings are *swift* wings. Strange, perhaps exaggerated, stories are told of the rapid flight of birds, such as of carrier pigeons at 90 miles per hour and swallows 400 miles in six hours. In the 18th Psalm, the singer cries: "In my distress I called upon Jehovah and cried unto my God. . . . He bowed the heavens and came down and darkness was under his feet; and he rode upon a cherub and did fly; yea, he did fly on the wings of the wind." Swifter than swallow's or eagle's flight, the wings

of God sweep through space and outstrip the comet's fiery wheels in coming to the help of his beloved.

2. He carries his own. "I bore you on eagles' wings and brought you unto myself." "He sent from above, he took me and drew me out of great waters." His wings are not only swift, they are *strong*. And he will teach us to fly. Man has always longed for the conquest of the air, and now he is beginning to realize the prophecy of Tennyson:

"See the heavens fill with commerce, argosies of happy sails,
Pilots of the purple twilight dropping down with costly bales."

But it is in a deeper spiritual sense that God teaches his children to fly. "They shall mount up on wings as eagles."

II. *Wings Symbolize Shelter*. They are a part of the protective clothing of a bird. Very curious in structure are feathers, with their roof-like arrangement, impervious to wind and water.

1. From the elements. They protect from the sun and the rain. Nothing is more grateful in the treeless Orient than shade, warding away the swift arrows of the sun from a cloudless sky. The wings of the Almighty are *sheltering* wings. They hide from the hot rays of passion, from that blinding glare and glitter of the world. They protect from the storms of trial, sorrow and affliction. "In the shadow of thy wings will I make my refuge until my calamity be overpast."

2. From enemies. "He shall cover thee with his feathers." His wings are *safe* wings. (Some birds use wings as weapons.) The powers of the air are against us—bad men and evil spirits—as hawks and kites threaten domestic fowls. Nothing can hurt the life that hides in God. "How often would I gather you," appeals the Saviour. See the little downy balls at the sudden call of warning to the brood come running to her; they may not see the hawk, they hear and obey the call.

III. *Wings Symbolize Comfort*. "Because Thou hast been my help, under the shadow of thy wings will I rejoice." His wings are warm and *soft* wings. Do you say you have no feeling? It is because sin has benumbed you; come inside and get thawed out. It is a pleasant place. Under the wing means next to the bosom, close to the heart. It is love's nest when the dearest are the nearest and love broods its own. There are birds that make nests of their feathers. And his wings are wide wings—they can cover all our lives and all our interests from the cradle to the grave.

Come in under those golden feathers of wisdom, power, and love, the outstretched pinions of providence and grace.

"MY TIMES ARE IN THY HANDS" (PSA. 31. 15)

(This sketch deals only incidentally with the word "hands" as illustrative of a Divine attribute.)

There is no harder lesson to learn than trust. The world needs great believers more than it does great poets. We are constantly taking our

case out of God's hands. Nothing can fall with God; nothing can succeed without him.

I. *What Is Meant by "Times"?* It implies the entire allotment of our lives.

1. Life in its development. From the cradle to the grave, he is Lord of life. He made all the time there is: "From everlasting to everlasting thou art God." So Whittier calls him:

"Our Fathers' God, from out whose hand
The centuries fall like grains of sand."

Childhood, youth, manhood, age—in all "He leadeth me."

2. Life in its vicissitudes. All events are of his choosing. Prosperity or adversity—either may be given or tempered by him. The sharp pains are short pains and the long pains are light pains to those who place their lives in the hands of the Almighty.

3. Life in its higher possibilities. Put your life in his hands if you would make the most of it. Better than even to bear "hard times," or to "have a good time," is it to let him shape our being for the higher blessedness of holy living.

4. Life in its duration. Every moment is a gift from God. What use have we made of these continual treasures he hands us? "With Him is the fountain of life."

5. Life in its destiny. As the past was of his choosing and the present of his giving, so the future will be of his ordering. Out of his hands flow both rewards and punishments. Shall we get into his right or his left hand? So David cries: "Let me fall into the hand of God." Not only time but eternity is in his hands.

II. *What Do We Know of the Hand?* To trust as well as to submit we must know something about it. Cold stoicism is not religion.

1. It is a Hand of Power. It is the hand that made the worlds, that guides the planets in their course, that holds the ocean in his hollow palm. "Power belongeth unto God." It is a comfort in our littleness to know that we have a great God. His strength brings quiet to the restlessness of our feeble lives.

2. It is a Hand of Skill. Power is not enough. If God were only brutal might we would flee from him and hide, not go to him for help. We cannot trust a steam engine. What we need is not blind but knowing strength. In the God of Creation and Providence there is artistry as well as might. Mere blundering would be terrible, however strong. Not only he *can*, but he *knows*!

3. A Hand of Love. We can only see the complete God in Jesus Christ. His is the hand that touched the leper to health and the dead to life. His is the hand that holds the nail prints of sacrifice, the hand that shall wipe away all tears from weeping eyes.

Give him your "times" and he will give you his eternity.

THE ARENA**THE VIRGIN BIRTH AND THE GODHOOD OF JESUS**

IN the July-August number of the REVIEW Dr. Harold Paul Sloan writes on the Godhood of Jesus, proposing three questions which bear on the subject. The second and third seem to me just now of less moment, and we may let them pass. But the first question is answered in such fashion that some revision seems to be necessary.

Doctor Sloan makes the mistake of imagining that first of all the question of the Godhood of Jesus is irrevocably wrapped up in the problem of the Virgin Birth, and that to do away with the latter, or to leave it in any sense uncertain, is to shake all belief in the major thesis. That seems a quite specious assumption. While this writer is willing to affirm that faith, so far as he is able to come to a conclusion, yet it has no bearing as such upon his faith in the Godhood of Jesus. We do not believe in the God in Christ because of the Virgin Birth, but the Virgin Birth begins to have some ground of credence when we realize that God was in Christ. And if we find it impossible to accept the first-century phrasing that told of Jesus, we do not therefore and accordingly become Unitarians. That is absurd. And it seems to me hardly courteous, to say the least, for Doctor Sloan to insinuate such an accusation against Doctor Fosdick and Professor Lewis. It also seems to me worth while to remind Doctor Sloan that he is in error when he says that biology knows nothing of a virgin birth. And the historical evidences for a like origin for the founders of other religions may be as well attested as those concerning our Lord. We may as well admit that the New Testament evidences are rather against the belief than for it. In any event, a miraculous birth could not make Jesus our Christ if there were no other source for that faith. We must, and we certainly can, find other and better reasons than that of a supernatural origin.

Again, Doctor Sloan seems to be out to defend the Incarnation as a doctrine rather than to set forth the Life that gave rise to the doctrine. We must remember that Incarnation is only a theological term, and the "modern mind," of which Doctor Sloan wearies, has no inclination to merely invest theological terms with a halo. And somehow it remains to be proven to this writer that the "rejection of the eternal personal pre-existence of the Son as God loses the Incarnation."

Doctor Sloan makes other rather gratuitous assertions that hardly reflect critical analysis of the facts involved. What gives him the right to say that "Modern mind" is not science, it is not philosophy, it is simply a mental bias, a sentiment, a subjectivity, and nothing more"? To assert a thing is not to prove it. Or, how near the truth does he come by saying that "Outward civilization has developed out of all proportion to the soul"? After all, what is man's soul? Are not invention, commerce, and sports as much expressions of the soul as poetry, painting, and literature? Now, we will admit that this is an age of objectivity; but we will not admit that as such man is less a man. And I doubt if this objectivity,

except as an incidental feature, has any bearing on what we fear is a decadence of the times.

Another assertion that is amusing, and I cannot understand one of Doctor Sloan's ability making the remark, is that a lack of genuine philosophical training is responsible for a bias against the Virgin Birth, for that is what the accusation amounts to. Rather it is the critical attitude of mind that has brought the question into the open court, and demanded a facing of *all* the facts.

Perhaps the most glaring of these assumptions is that because the Virgin Birth may be a matter of question, therefore all supernatural elements are likewise and accordingly discarded. We wish Doctor Sloan would not make such distinctions between natural and supernatural as he implies, for a belief in the so-called supernatural is not even in doubt. Because this miracle of the Virgin Birth may be questioned does not *per se* insist that all miracles are in question. Indeed, the whole question of miracle and the supernatural is not the point at issue. The issue is whether any miracle or any expression of the supernatural is true or false. The question is not if Jesus *could* walk on the water; it is rather, *did* he? Doctor Sloan admits that "the supernatural is as natural as law," and yet he erects his argument into a defense of supernatural as though it were not natural at all. Some of us resent the implication that to question a thing is to throw it overboard, or that to question one thing is to disbelieve in all things. Doctor Sloan's assertions are somewhat too sweeping, in view of the facts.

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BIBLICAL RESEARCH

EPIGRAPHIC SIDE-LIGHTS ON THE NAME "JESUS"

THE inscriptions from the time of Alexander the Great to the time of Constantine the Great have for the understanding of the New Testament, and primitive Christianity especially, an indirect value. They are of value for the great preparatory investigations of history of language, religion, and culture of the Mediterranean world, and illuminate for us, therefore, the psychic background of the age of the rise of Christianity.¹ It is forever remarkable that in the New Testament itself an ancient inscription is used in order to show the connection between the gospel and the ancient world. I mean the inscription on the altar at Athens, mentioned in Acts 17, of whose genuineness I am sure in spite of the important book of my Berlin colleague, Eduard Norden, *Agnostos Theos*.

The investigation of these inscriptions will more and more promote the understanding of two facts: the contrast between the gospel and the ancient world, and the contact of the gospel with the ancient world. It

¹ For further information about these problems compare my book *Licht vom Osten*, 4th ed., Tübingen (Mohr), 1923.

is true that the inscriptions on these points are not of so much value as the papyri. The inscriptions are for the most part written with more attempt after style than the papyri; and so they are not so living as the human documents on papyrus. Nevertheless, their value is considerable. I should like to give an example concerning the history of the name Jesus.

In the discussions about the so-called "pre-Christian" Jesus it has been stated that the name Jesus is an old Semitic cult name. But I think it can be certainly demonstrated that this hypothesis is mistaken. There are especially some inscriptions which can serve to help to elucidate this question. The most important of these inscriptions is a recently discovered Greek epitaph from Leontopolis in Egypt.

There are nearly three dozen inscriptions from a Jewish cemetery in Tell el Yahoudieh, which the Cairo papyrologist Mr. C. C. Edgar has published in the *Annales du Service des Antiquités de l'Égypte*, t. 19 and 22. Tell el Yahoudieh is the old Leontopolis; for the discovery of this important place we are indebted to a British Egyptologist, Dr. Flinders Petrie. Leontopolis, at the time of the beginnings of Christianity, was the center of one of the most interesting religious movements of Judaism. A descendant of a Jewish priestly family named Onias had here, as is well known, erected a Jewish temple which was independent of Jerusalem, and also had a quite peculiar position in the whole Jewish Diaspora.

The inscriptions published by Mr. Edgar cast a wonderful light on the religious mentality of this branch of Judaism. We observe here a degree of Hellenization which can scarcely be seen anywhere else. Certainly, the translation of the Septuagint was in itself an extraordinary Hellenization of Jewish monotheism, but that had still retained a strong foundation of Semitism, and it had nowhere consciously taken over the artistic forms of Hellenism. Neither the Song of Solomon nor the Psalms in the Septuagint show the slightest influence of Hellenistic versification. We discover in the Jewish Egyptian literature which came down to us only in a few fragments the first examples of the hexameter, by the epic poets Philo and Theodotus. The inscriptions in the cemetery of Tell el Yahoudieh are a remarkable evidence for a strong influence of Greek poetic form on Judaism. Some of them are in distich form and indicate the clear influence of Greek monumental epigrams. They do not stand on a high level of poetic art; they are formed, like the great majority of Greek monumental inscriptions, on a schematic form by local anonymous poets. But in spite of this they are the proof of a strongly marked process of Hellenization, and for this reason they are also important for the historian of Christianity. Judaism of the Dispersion had already paved the way in advance for what we may call, in Harnack's phrase, "Hellenization of Christianity." We may indicate the evidence for this Hellenization of Judaism under three headings.

First, the religious vocabulary is already, by means of the Septuagint, to a very large extent prepared for Christianity. In considering some Jewish Latin inscriptions from Rome, we can observe that before the translation of the Bible into Latin a Latinization of some parts of the Old Testament vocabulary had already taken place. To a very much

greater extent, before the rise of Christianity, the Hellenization of the religious vocabulary which was required for Christianity had taken place.

Secondly, long before the rise of Christianity, there had been in Judaism a conscious amalgamation between Judaism and ancient philosophy. The summit of this development is seen in Philo of Alexandria. Classical Apostolic Christianity did not directly link on to this. In primitive Christianity there are not lacking traces of connection with ancient thought, but these are only of a general character. Paul, especially, when he shows signs of Greek thought, had rather gained it unconsciously through the atmosphere in which he lived than definitely studied it. The first conscious connection with the Philo line of development appears to be the Epistle to the Hebrews, *not* the Gospel of John, not even the prologue to the Gospel of John. The line taken by Philo then takes the lead in the apologetics of the second century, and from that time on becomes the chief characteristic line of the development of literary Christianity.

Thirdly, there was also a conscious linking up of Judaism to ancient poetry. Here also classical Christianity has not itself linked onto this line. There are indeed a few quotations from ancient poets in the New Testament, but everywhere in the New Testament where we find Christian poetical lines, in the letters of Paul and elsewhere, they do not have the true Hellenistic artistic form. It was first comparatively late that Christianity took possession of the ancient forms of poetry, without noticing that in doing so it attempted something that was really impossible. I regard the rendering of John's Gospel into hexameters by Nonnos as a real act of spiritual violence to the soul of Saint John.

The inscriptions of Tell el Yahoudieh, whose influencing by the vocabulary of the Septuagint would itself form an interesting chapter, are of particular value for the investigators, because they can be exactly localized and dated. The greater number of them come from the time of Augustus. They are almost all dated with the year, month, and day, and are quite as distinct historical documents as most of the papyri.

In general it can be said that we have in these inscriptions a witness of quite peculiar value for the religious history immediately before the Christian era. I must not omit to remark that one would gain a false impression of Egyptian Judaism if one only had these inscriptions, which are influenced so strongly by the worldly culture. We ought not to forget that it was especially the Egyptian Jews who had the courage for martyrdom. Their protest against the Roman Emperor worship is also a protest against worldly culture.

For the scientific investigation of these inscriptions it is most to be desired that facsimiles of the texts should be taken. I have to thank the kindness of Mr. Edgar for a squeeze of one of these inscriptions which is perhaps the most interesting of the whole collection, and about this I will say something.

It is a very extraordinary text. Suppose you found the following words in a mutilated papyrus fragment: "I am Jesus. . . I went into Hades. . . Thou art my child." Perhaps you would think that you had there a fragment of a lost gospel, perhaps a Gnostic gospel. "I am

Jesus" sounds like a quotation from Acts 9. 5. "I went into Hades" seems to be an allusion to Christ's descent into hell; and "Thou art my child" is reminiscent of the story of the baptism of Christ.

There really is a tomb-stone inscription of a Leontopolis Jew named Jesus, of the time of Augustus. The Greek text is not yet fully restored, but we can understand very well the whole meaning of the inscription. The Greek text reads as follows:

ἐγώ εἰμι Ἰησοῦς, ὁ φῶς δὲ Φαμίς, παροδεῖτα
(ἐξηκονταέτης) ἦλθον δ' εἰς Ἀείδαν.
κλαύσατε δὴ ἅμα πάντ(ε)ς τὸν ἑξαπίνης μεταβάντα
εἰς μυχὸν αἰώνων ἐν σκοτίᾳ διάγειν.
καὶ σὺ δέ, Δωσίθεε, κατὰκλαί με· σοὶ γὰρ ἀνάγκη
δάκρυσι πικροτάτοις τύμβῳ ἐμῷ προχέειν.
τέκνον ἐγὼ εἰμι, ἐγὼ γὰρ ἀπ' ἡλθον ἄτεκ(ν)ος.
κλαύσατε πάντες ὁμοῦ Ἰησο(ῦ)ν δυνάμενά,

That is:

*I am Jesus which begat Phameis. O passer-by,
Sixty years old I went into Hades,
Therefore let everyone weep together for him who has departed so suddenly
In the innermost part of the æons to live in darkness.
And thou especially weep for me, Dositheos, for to thee it is necessary
To shed bitter tears on my tomb.
Thou art my child, for I went away childless.
Bewail all together Jesus the enemy!*

Certainly we may all have the impression that the last word is out of place in this context. We should expect "Jesus the poor" or some other synonymous word. I can only suppose that there is a mistake of the poet. There are other linguistic mistakes in the text which I do not wish to mention particularly. On the other hand, the use made of the word "æons" is a very interesting one. The meaning seems to be "eternity" in a local sense. I think I am right in emphasizing here a Septuagint influence concerning the Greek word *μυχόν*. Compare Wisdom of Solomon, 17. 14. In the penultimate line, Mr. Edgar reads: *τέκνον ἐμὸν εἰμι*, and is unable to restore the third word, but I think it is certain that the intention was to write *τέκνον ἐμὸν εἰ σὺ*: "Thou art my child." We find here the same adoption formula as in the second Psalm: "Thou art my son," quoted in the story of the baptism. I think this Jesus from Leontopolis had adopted Dositheos, and he makes an allusion to this.

Regarding the first line, "I am Jesus," I have already imagined that we are reminded by it of Acts 9. 5, the saying of Christ to Paul, near Damascus: "I am Jesus." In the Acts, this saying "I am Jesus" is a self-manifestation of the exalted Lord, and it is well known that this form of saying "I am" is a very old sacred formula, used by the kings and the gods of the ancient East, also found in the Old Testament, when the Lord is manifesting himself. In the interpretation of a Greek Isis inscription, I have already mentioned this sacred formula "I am," which is also

of very great importance in Saint John's Gospel and also in the Apocalypse,² and afterward Eduard Norden, in his *Agnostos Theos*, has given a fuller account of the history of this formula.

In our inscription, these words "I am Jesus" are in no sense a sacred formula. But the inscription can serve to help to elucidate that question about the use of the name Jesus. The inscription is one of the most remarkable examples for the fact that before the rise of Christianity the name Jesus was widely spread in Judaism, not as a cult name, but as a personal name.

Already the Septuagint uses Jesus for several holders of the name Joshua. Then in Josephus we find the name used. Also the non-literary sources, the papyri, ostraca and inscriptions have given us a large number of bearers of the name Jesus in Egypt and Palestine. I mention out of this series, in which our Leontopolis inscription has an important place, only the following:

The ossuaries discovered in Jerusalem have three instances.³ An ossuary from the Mount of Offense mentions a Simeon, Bar-Jeshua. Bar-Jeshua ("Son of Jesus") is a patronymic, like, in the Acts of the Apostles, (chap. 13), in the name of the sorcerer in Cyprus, Elymas Bar-Jesus. There is also another ossuary inscription discovered near the Valley of the Kedron, which contains the name Jeshua. Clermont-Ganneau thinks that this inscription gives the best idea of how the title on the cross appeared. We can here also see how very small the letter "Jod" looked (cf. Matt. 5. 18). In another ossuary from the Mount of Offense there is an inscription of an extraordinary type. We find here the name Jesus written in Greek, but with epillion. This is quite singular, and I do not know whether this inscription is genuine. That all these ossuary inscriptions belong to the period before the year 70 A. D. seems to me probable.

To all these evidences for the currency of the name Jesus, must, in my opinion, also be added all cases of the Jewish use of the Greek name Jason. It is well known that in the whole east of the Mediterranean world, the custom of double names was common. Especially among the Jews this custom was in favor. The most famous example is the double name Saulos Paulos. Very frequently we observe in the case of these double names that the Greek or Latin name, which is adopted as the second name, was chosen as being similar to the Semitic name. So, it seems to me, Jason is the Greek parallel name to Jesus.

After all this, there is no cause to wonder that we find in the New Testament itself several bearers of the name Jesus. Apart from Jesus of Nazareth himself, we have Jesus Justus in Colossians, in whose case also we can see that the secular name is similar to the Jewish name.⁴ Then also the father of the sorcerer Elymas, Acts 13, who has been already mentioned; and what is the most remarkable of all, also Jesus Barabbas, Matt. 27. 16 and 17. It is known that a large number of manuscripts, including the Sinaitic Syriac, give the name of the criminal who is known to us as Barabbas, as a double name, Jesus Barabbas.

² Cp. my book *Licht vom Osten*.

³ Cp. Clermont-Ganneau, *Archaeological Researches in Palestine*, Vol. I, London, 1899, pp. 394, 437, 400.

On this point it can be shown that the history of the name Jesus shows a development in the opposite sense from that which many have assumed. In the first case, the name Jesus was an ordinary personal name. It became a *nomen sacrum* first through Christianity, and herein lies the explanation of the textual history of the passage mentioned in the 27th chapter of Matthew. That the name of the criminal whom Pilate offered to the suffrages of the people is in the overwhelming mass of manuscripts only Barabbas is to be explained by the fact that Christian people were offended at the idea that this accursed madman should bear the sacred name Jesus. We can observe a similar phenomenon in the text of Acts 13. 6; here it also appears that Christian people were shocked that the father of a sorcerer should have had the name Jesus. And so there appear in the Greek, Latin, and Syriac manuscripts of this passage remarkable distortions, which I believe to have been intentional.

Perhaps there is evidence also of a similar influence in a third passage of the New Testament, at the end of the Epistle to Philemon, verses 23 and 24, where Paul sends greetings from Epaphras, Marcus, Aristarchus, Demas, Lucas. In Colossians, at the same time and the same place, he sends greetings from Aristarchus, Marcus, Jesus Justus, Epaphras, Lucas, and Demas. One does not see why, in Philemon, the greetings should be from the same people, but without Jesus Justus, and on this point lately the opinion has been expressed⁴ that Philemon 23 and 24 is not to be written: "There salute thee Epaphras my fellow-prisoner in Christ Jesus, Marcus, Aristarchus," etc., but "There salute thee Epaphras, my fellow-prisoner in Christ, (comma,) Jesus, Marcus, Aristarchus," etc. For this hypothesis, one can use the fact that already twice in Philemon (8 and 20) Paul has used the formula *ἐν Χριστῷ* without the addition of *Ἰησοῦ*. In the manuscripts, so far as I know, there is no trace that *Ἰησοῦς* had ever stood instead of *Ἰησοῦ*. It must therefore have been a very early alteration, a so-called "primitive corruption," which took place before any of our manuscripts had been written. But I think it probable that it would rather shock some Christian readers after the formula *ἐν Χριστῷ* to have a Jesus mentioned along with others as sending greetings.

In any case, it seems to me that the evidence from papyri, ostraca, inscriptions and other records is that the name Jesus was very frequent in early times, as a personal name; and only became a *nomen sacrum* through the Christ cult.

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FOREIGN OUTLOOK

THE OUTLOOK FOR THE CHRISTIAN MOVEMENT IN KOREA

"THE bookstands fairly stagger, in baggy-kneed agony, under the load of prophetic erudition which accounts for all the 'movements' and 'tendencies' since the snake episode in Eden; together with forecasts of what

⁴Cp. Theodor Zahn, *Einführung in das N. T.* (1897) p. 319; Ernst Amling, *Eine Konjekture im Philemonbrief*, *Zeitschrift für die Neutestamentl. Wissenschaft* X (1910), p. 261f.

dire disasters are to come upon us 'within the next quarter century,' 'within the next decade,' 'within the next quadrennium.' Many of these prophets have the future years all tabulated who don't know what will be the price of gasoline next week, or whether it will rain or snow tomorrow" (Zion's Herald, November 1, 1922, p. 1397).

If this be the definition of a prophet, then verily the writer is neither a prophet nor the son of a prophet. Being a "country itinerator" the price of gasoline and to-morrow's rain and snow have been matters of far more concern than "movements" and "tendencies." Withal being a missionary, the present state and future prospects of the Christian Church ought to be questions of vital interest.

Just as I find it a wise precaution to look into the gas and oil tanks before starting on a trip to the country circuits, it is of value for us missionaries to do a little figuring on the journey that is ahead of us, and take a look at our speedometers to see how far we have traveled and make some calculations on the mileage we have been getting out of our fuel. If something like this is not done once in a while our missionary chariot may find itself in the plight of an empty-tanked flivver in the middle of a Nevada desert.

It is not necessary to be familiar with Bergson and to understand Einstein to appreciate the fact that we live in a changing world, and that movements and rate of speed are of more consequence than the position and condition of static entities.

If we here in Korea look down from our present height to the foot of the hill from which we started to climb some thirty odd years ago, we can well feel like congratulating ourselves on the climb we have made, but when we turn our faces toward the peak whose summit has allured us, we have the experience common to the mountain climber. The summit looks no nearer than when we started. Moreover, the grade seems steeper now than at the start, and we are running in low, or bottom gear, as our English cousins call it. Our road is narrow, and on our left is the precipice of gloom to which we see so many references in the "literature of despair." On our right are the beautiful camping grounds of the false prophets who cry "Peace! Peace!" when there is no peace.

A very superficial survey of the statistics for the last ten years of the Christian churches in Korea will reveal two things, which at first will seem the one encouraging and the other discouraging. A closer study will compel us to discount the encouraging feature some fifty per cent or more. The thing that takes the joy out of reading these statistics and plotting graphs thereof, is the rapid slowing up of the growth of church membership, especially during the last five years. One year the Federal Council statistics reported a loss. The graph that brings courage back is the curve showing the growth of self-support as represented by the money contributed by the native church. When, however, we make allowance for the decline in the purchasing power of the yen during that time, our optimism is dampened. Then, too, may not the critical mind as well as the apostle of despair ask, Is this increase in giving due to growth in liberality and vision, or is it rather an indication of the increased cost of maintaining and propagating the church?

Before answering these questions let us return to the subject of church membership. "The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till it was all leavened." There are those, good people many of them, who say that Jesus did not mean what he said when he said "kingdom of heaven," because he said "leaven," and leaven always means something bad. In spite of such ingeniously stupid exegesis and the pronouncements of the medical profession on yeast bread and sprue, I consider this an excellent parable illustrating the growth of the kingdom. From all appearances the Korean loaf has become chilled and is not rising as rapidly as of yore. Since the laws of growth are the same for the tares as for the wheat, let us follow the example of the Master by comparing the growth of a very good thing with that of a very bad thing. The growth of Christianity when injected into old civilizations like those of the Orient is like the growth of an infectious disease in the human body. Some of these countries may be exposed often and long before taking, but once a foothold is obtained there is usually soon following a period of rapid increase. But just as the human body builds up antitoxins which kill disease germs, so the forces that hinder the growth of the church and immune the nation against the influences of Christianity gather strength and slow up the process of multiplication of members. Sometimes, too, the very things that we might expect to prepare the way for the church, by breaking down prejudices, rendering obsolete old customs, removing the foundations from under long-standing superstitions and old faiths, prove to be more of the nature of preventive vaccines. They render immunity rather than make the social structure more susceptible to Christian teaching. Such is apt to be the case with secular scientific education. Certain other contacts from our Western civilization are veritable antitoxins to Christianity, for example, much of our commercialism.

Allow us to pass from the field of biology to that of economics for our illustrations. If we consider the church as an organization which is in the business of making members and the funds raised as the cost of the business, we shall find in the statistics running back over a period of twenty years a very strong reminder of what is known in economics as the law of diminishing returns. This law, graphically stated as applied to missions is as follows:

In a certain denomination at work in Korea during the period of 1900-1920 there were the following gains in members (1), increased expenditures (2), increased cost per member gained (3):

	(1)	(2)	(3)
1900-1905	1,665	\$21,589	\$12.89
1905-1910	4,043	30,703	7.59
1910-1915	5,625	14,236	2.53
1915-1920	534	72,508	135.78

From these figures it might look like the law of diminishing returns operated in the missionary business and that missionary funds might more profitably go somewhere else than Korea. There is a fallacy in this

method of figuring which may be apparent without my calling attention to it. The money raised by the native church is not only an indication of the increased cost of running the church but it is also an indication of the increased appreciation of the people for the church, and hence is quite as much one of the profits of the business as is increased membership. Then, too, the period of 1915-1920 was a very abnormal period. However, after all allowances are made, we are faced with the fact that rate of increase in church membership has greatly fallen off. This falling movement started before the abnormal conditions struck the country and has continued after many of them have been removed. The war and the independence movement does not account for it. May it not be the law of diminishing returns operating?

I ask this question for the purpose of answering in the negative and in the answer impressing upon all lovers of Korea the great task that still lies before us. The law of diminishing returns does not function until the land has reached the limit of its productivity, the plant its maximum output, or the market has reached the point of saturation. How far is the Christian movement in Korea from reaching this point? We ought not to think we have reached this point until Korea is as Christian as the country from which we come. At the rate of growth during the past five years it will take from 450 to 500 years to make as many Methodists and Presbyterians per thousand of the population in Korea. There are a number of large Protestant churches in the United States besides the Methodist and Presbyterian Churches, while in Korea, with the exception of the Church of England, none of the larger Protestant churches have missions. Thus you see if the entire Protestant population of the United States were to be figured in this comparison, a Korea as Christian as the United States of America would be removed some couple of centuries farther away from us.

Now that we have clearly before us the fact that our work has been slowing up, and also the tremendous fact that we are a long way from through with our job, let us look not for excuses for these facts, but causes, that we may remove them. To plead the abnormal political and economic conditions and throw the blame on the World War would be only throwing up a smoke screen, and we can't afford to give up the offensive and adopt the tactics of defensive warfare.

Most of our difficulties as well as our opportunities can be classified under three heads, Ecclesiasticism, Education, and Class Consciousness. The form of ecclesiasticism that is at the same time our menace and our opportunity, is the "Self-Supporting Church." When the Christianizing of a nation is forgotten in the struggle to build up a self-supporting church, then ecclesiasticism has eclipsed religion. It is altogether too frequent an occurrence that a church stops growing when it has reached a certain stage of development. When the ruling elders and their friends all have church offices and the congregation is large enough to support a pastor, then the clutch is thrown out and the old engine races, making more noise than ever but getting nowhere. As long as the church is small the desire to become a self-supporting church helps to keep going the work of winning converts, but when it once reaches this goal there is a tendency to let

down on the offensive. This is due partly to a lack of an understanding of the mission of the church, and partly to the natural clannishness of the people. The village as a social unit counts very large in rural communities. In order to establish a self-supporting church or circuit it is often necessary that practically every household become a supporter of the church. When this has been accomplished these Christians are apt to become non-producers of new converts, although the villages a few miles away are still tying rags on the bushes by the roadside and casting a stone and spitting at the devil trees when they pass.

It is fine to know that the engine under the hood can make three to four thousand revolutions per minute, but it is far more important to have a car that can make miles per hour. A self-supporting church is as necessary to a Christian Korea as the engine is to the automobile, but the motor must be built commensurate with the size of the car. We need to put our emphasis not so much on the building of a church as on the Christianizing of the nation.

As we have already said, education may render immunity rather than susceptibility. This is particularly true of certain types of education in relation to certain brands of religion; for example, modern biology and the Bryan brand of Fundamentalism. Moreover, a revival of interest in secular education of the kind most favorable to religion may easily turn the attention of the people away from religion, because of the single-track minds possessed by such a large proportion of the human race. Enthusiasm is not easily maintained in one direction for a long time, much less in many directions for a short time. Learning has long been held in honor, but in old Korea it was considered the peculiar possession of the lettered aristocracy. Everybody in New Korea feels it his right to become literate, and there is a great demand for new schools. The schools, both government and private, are crowded. There is great turning of the people toward education, as a veritable quest for salvation. There are many Hoseas crying, "My people are destroyed for lack of knowledge." The salvation sought, however, is not salvation from sin. It is the salvation once preached by the wise old Greek sage Socrates, salvation from ignorance. The school is not the only savior to which those seeking to be relieved of their burden of ignorance are turning. For years there has been available for those who read Japanese a flood of magazines in that language acquainting their readers with the thoughts of the modern world. However, there is now quite a large current literature to be had in the native mixed script. An excellent review of this literature is to be found in *The Korea Bookman*, December, 1922.

The leadership in things educational has passed from the church to the school and the press. Church schools and the religious press still have influence, but unless we are awake and aggressive this influence will become an ever diminishing factor in the life of future Korea.

How are we to meet this situation? An anti-evolution campaign would be folly wide of the mark. To seek comfort in prophecies of the Last Days would be to act the part of a quitter. Our opportunity lies in the preaching of Full Salvation. By "Full Salvation" I do not mean any one of the fifty-seven varieties of holiness doctrines that have been in

vogue at various times and in sundry places, but I mean a doctrine of salvation that shall satisfy the Buddhist's desire to escape suffering, the Greek's longing for knowledge and the Hebrew's struggle with sin. Christianity's claim to being the World Religion lies in the fact that it offers such a salvation, not that it is an elective religion drawn from many sources, but by virtue of its being a complete revelation from the source of all that is good in every religion.

Space forbids treating at length a subject which is of great importance not only in Korea but throughout the world. Class consciousness manifests itself in many forms. Its most primitive forms are found at the foundation of the family and the clan. Its most persistent form is perhaps racial, the most loudly praised, national, and the most modern, occupational. The form in which we meet it here in Korea is the age old racialism, and the newly awakened class consciousness of the young people.

It would be stupid to ignore the racial consciousness, vain to attempt to suppress it. Our task is to develop a religious consciousness that will transcend race.

Babies are no new thing in Korea, furthermore not even Bolshevik babies have class consciousness. However, young men and young women have arrived here since Christianity, and the class consciousness of these young men and women is one of the distinguishing features of the much talked of New Age. The remark that young men and women are a new thing may need some explanation to those unfamiliar with the Orient, where babies are nursed until they are old enough to be married, but the statement that the class consciousness of the young people is a modern development will go unchallenged. The gray beards take their long pipes out of their mouths, look with apprehension upon the "High Collar" (Japanese for "flapper") youths and say, "It did not used to be so." These youths will not be ignored, repression will ruin them, leadership alone will save. It was a young man from Nazareth that was sent to be a leader and a commander for the peoples. When the young man Stephen was stoned his clothes were laid at the feet of a young man named Saul. Christianity is a young man's religion, and the young men of Korea must be brought to see that it is for them.

Haiju, Korea.

VICTOR H. WACHS.

BOOK NOTICES

WHAT SHALL I READ?

How can such a question be answered when you don't know the inquirer? . . . Is it possible to fit a fellow when you haven't got his measure? . . . Nothing is more difficult to ascertain than the dimensions of a mind; even the Binet psychological tests are not conclusive in every case. . . . Book-hunger is usually a sign of mental health; but overfeeding with literature may bring on mental dyspepsia. . . . There is great embarrassment as one faces a big library or a full book store. "Of making

books there is no end and much study is weariness to the flesh." . . . Most of the readers of this REVIEW are ministers, and Adam Clarke said that the "Methodist preacher ought to know everything." . . . But can he? Perhaps the better maxim is that which Oliver Wendell Holmes denied saying: "Know something about everything and everything about something." . . . There ought to be one subject, however limited in extent, in which the individual scholar is an expert. . . . Specialism develops critical power. . . . There is one rather dangerous but delightful occupation; it is booktasting. Probably that is one of the perilous but not wholly profitless performances of the book-reviewer. . . . Such sipping from many cups may cause mental nausea if carried too far, but how sweet it is in field or garden to breathe the fragrance of a thousand flowers. . . . Here are some rules which may be helpful to some folks. . . . 1. Don't spend too much time on the daily paper. Half an hour is more than enough. . . . 2. Give a little more time than that to the devotional reading of the Bible; there is education as well as religion in that. . . . Read especially the New Testament over and over, using all the modern versions as well as the Authorized Revised, American Revised, Twentieth Century, Weymouth, Moffat, Ballantyne, etc. . . . If you can read any European language, read your Bible also in that tongue. . . . Hebrew and Greek must be used also—if we can. . . . 3. Lay out a course of study, preferring, of course, some subject that will aid in your vocation, such as a particular book of the Bible, some special Scriptural, theological, philosophical, social or literary theme. . . . Use as a central textbook a leading modern treatise on the subject and then dig into original sources and test the conclusions of your author both by facts and logical analysis. . . . Read a wide range of literature on the line, but don't let any of the authors think for you. . . . The above are rather superficial directions for specialization; none of us should stop there. . . . 4. Read all other sorts of books: poetry, history, biography, fiction, essays, criticism, etc. . . . Is this advice too stiff for acceptance? . . . Try it and when after a few years you have reached the peak of such a plan, your library will not necessarily have gone beyond five hundred volumes. . . . Avoid encyclopedias of literature; you won't read them if you own them. The only book one cares to read is one that can be held in the hand. . . . Dr. Charles W. Eliot's "Five Foot Book Shelf" is quite good as a wide selection of world literature; most of it every cultured person must read—yet there is a foot or so of it that may be skipped without damage. . . . It may not be possible for every one to "buy a book a week," but it is perfectly possible for even the busiest hand and brain to read that much and more, simply by efficiently organizing one's daily program.

"*The Beloved Disciple.*" Studies in the Fourth Gospel. By ALFRED E. GARVIE. Pages xxviii + 267. London, Hodder & Stoughton.

At almost no point in New Testament study are the poles of opinion farther apart than in the study of the Fourth Gospel. Between the theological subtleties of a Bishop Westcott and the allegorizing of a Professor Scott, Doctor Garvie tries the *via media* of a division into sources. In

1910 Spitta attempted in somewhat the same way to mediate between Holtzman and Zahn, by culling from the Fourth Gospel what satisfied his critical judgment as an historical document from the son of Zebedee. Garvie follows other clues, but all the work done in French or German is to all appearances a closed book to him.

From Stanton (*The Gospels as Historical Documents*, part iii, 1920), he adopts the distinction between the Witness and the Evangelist, and from Bacon the idea that the redactor who added the twenty-first chapter introduced other matter into the body of the Gospel. According to Garvie, the hand of the redactor is seen in those portions which show dependence upon the Synoptics (as chapter 6), in other incidents in Galilee (4. 43-54) where the Judean witness was not present, in references to Peter and other disciples by name, and the attempt to identify the author as John, the son of Zebedee.

To the evangelist is ascribed the theology which seems too advanced to come from the witness. This includes the prologue and such passages as 3. 31-36 and 5. 19-29, though these are to be interpreted from experience and not through the metaphysics of the later creeds. The references to fulfillment of scripture, as 2. 16, 21-22, and the heightened knowledge of Jesus (1. 48, etc.) are likewise to be ascribed to him. This evangelist was probably a boy who had himself seen Jesus, but came to Asia Minor early enough to assimilate the Hellenistic background of Ephesus. Garvie thinks he is John, the Elder. This was the John of Asia Minor whom the much-discussed tradition always calls "disciple," but never "apostle." The eschatology of 5. 19-29 in contrast to the rest of the Gospel, accords with what we learn from the Asiatic tradition concerning this teacher.

The witness was an early Judean disciple, not one of the twelve, who records his own personal reminiscences. With the probable exception of the first miracle at Cana, these are confined to Judæa. The silence of the Synoptics regarding the earlier visits to Jerusalem is due to the fact that the Twelve were not there. Hence, the witness was obviously not John, the son of Zebedee. Without committing himself to the early martyrdom of John on the evidence of the De Boor fragment, he ascribes the later tradition to the confusion of Irenæus, which finds a modern parallel in the frequent confusion to-day of the two Sabatiers. Garvie even goes so far as to contend that "all the internal evidence is opposed to the authorship of the Fourth Gospel by John, the son of Zebedee." It is certainly incredible on the theory of Garvie that a Galilean fisherman should have ready access to the residence of the high priest (18. 15) and should be using his influence with Pilate on behalf of Jesus with some temporary success. This anonymous witness gives us not only his reminiscences but reflections thereon. 3. 13 and 17. 3 are obviously such, but Garvie goes much farther than this. "We must recognize that we have no *verbatim* report before us, that Jesus' method of speech as the Synoptists reveal it was not of this fashion, and that the witness brooding over what he had heard for many years turned the thoughts over and over again in his mind, and so is responsible for the subtle distinctions and frequent repetitions. It is in the leading thoughts that we seem to come into touch with the mind of Jesus Himself" (p. 166).

The witness' story may be divided into three parts—(a) the testimony (1. 19-4. 42), (b) the judgment (ch. 5, 7-11), and (c) the glory (ch. 12-20). Dr. Garvie combats strenuously an allegorical interpretation or the view that the environment for the disputes is in reality Ephesus rather than Jerusalem. He contends for at least a background of historical reminiscence and that even the raising of Lazarus comes from an eye-witness. The struggle to show historical continuity and logical sequence leads him to consider at length all of the recent suggestions regarding displacements, and to adopt many of them. Guiding the critical judgment at every point is the devout spirit of the mediating theologian. "If in the report of the discourse in the Upper Room we cannot always claim to possess historical testimony, we have experimental evidence regarding the work and worth of Christ for the spiritual life. This element in the Fourth Gospel belongs surely to the revelation of God in Christ, and has permanent and universal value." We must separate doctrine from history; the former is not then valueless, but it is still doctrine, not history.

Many will follow Doctor Garvie in the view that the Fourth Gospel contains various strata. But can such a distribution among sources claim anything like objectivity? We are on entirely different ground than with the Synoptics and the Pentateuch. It may well be questioned whether he weighs heavily enough the arguments on behalf of a Johannine authorship. He has, however, shown that the denial can come from those who are interested in saving a part of the Gospel for an eye-witness, as well as from those who may be prejudiced against its theology.

The biggest criticism which can be leveled against the book lies outside the theme considered. Doctor Garvie confines himself to the literary problem, but that is never more than a means to an end. Does the witness, who is supposed to have come much closer to the mind and thought of Jesus than all others, give us a portrait that can be united with that which comes from Peter and Matthew into a living personality with definable aims? Or are we still left with an unbridgeable gulf—either Synoptic or Johannine? We must remember that Garvie assigns the traces of apocalyptic eschatology to the evangelist and not the witness. Is it any easier to hold that the Lord who confided such a spiritualized eschatology and present judgment to a Beloved Disciple at the same time believed, "As it came to pass in the days of Noah, even so shall it be in the days of the Son of Man" (Luke 17. 26)? Are we to suppose that Jesus spoke of the kingdom of God in Galilee, but of eternal life in Judæa? Such questions lie outside Doctor Garvie's appointed task, but the reader cannot escape them in judging his results.

Every preacher can profit from this devout study of the Fourth Gospel, but probably many will still feel that the mediating theories fail to mediate. Doctor Garvie does not indicate in his bibliography whether or not he has read the masterly article by Baron von Hugel in the last edition of the *Encyclopedia Britannica* on the Fourth Gospel. Each reader must judge for himself as to which draws the more probable conclusions from the admittedly subjective features of the Gospel.

CLARENCE T. CRAIG.

Cincinnati, Ohio.

The New Testament To-day. By ERNEST FINDLAY SCOTT, D.D., Professor of Biblical Theology in Union Theological Seminary, New York. New York: The Macmillan Company.

THE New Testament, the author holds, has not had in the past the place of power in the world which it has deserved because it, "with its counsels of perfection, was hardly permitted to interfere in the ordinary business of life." But in our age of criticism, "when the old beliefs seem to be tottering, it has become the most practical factor in the world's affairs." He makes the prophecy: "It will have more to say in the solution of the great modern problems than all the schemes of our statesmen and economists." It is, however, not the New Testament of our fathers. It is not to us as it was to them, a book of divine oracles. We have applied the method of historical criticism to it, and we see it embodying eternal truths in forms of thought and in language peculiar to the people of the first century. We must understand the traditional beliefs, the thoughts, and the feelings of these people if we expect to succeed in getting the truth recorded in this book.

There are four chapters. "The Right of the New Testament" is the first, in which the reasons are given for the claim that it is "the greatest of religious books"; the second treats of the modern interpretation, showing that interpretation has changed under the influence of modern thought; the third chapter makes clear that the New Testament is the product of the time in which it was written; and the final chapter states the place of the New Testament in the modern world.

This is a clear and concise setting forth of the New Testament in the light of to-day. There is too much dogmatism in stating some of the changes, the author too often identifying his own views with those of the consensus of modern biblical criticism. Nevertheless this little book is a marvel of carefully compacted information, and it will be read with pleasure and profit by those who love the New Testament.

FRANK W. COLLIER.

The American University.

The Riverside New Testament. Translated by WILLIAM G. BALLANTYNE. Pp. 450. Boston: Houghton, Mifflin Co. \$3.

MANY new versions are being made of the New Testament, each of which has its own value. Those who read the Bible every day, and all ought to, should get and read all these modern translations. Each would add new meanings to the Holy Book. Doctor Ballantyne's rendering, based on a good critical text (mainly on Nestle's), is among the best of these—not so vividly vernacular as Moffatt, nor so interpretative a paraphrase as the Twentieth Century, yet less Johnsonese and verbose in style than Weymouth. None of us can ever cease loving the Authorized Version, that central shrine of English speech. But that is based on an imperfect text and many of its words are either obsolete or changed in meaning. Many of its sentences have little and sometimes even misleading meanings. This Riverside Version is expressed in excellent contemporary

speech, and seems to be quite up-to-date in its scholarship. It does not seem to have made sufficient use of the renderings suggested by the recent discoveries of papyri, as to that vernacular speech known as the *Koine*, many of the idioms of which seem to have been used by the writers of the New Testament. Probably the time is not ripe for such a version.

The book is beautifully printed and bound. Surely the greatest book in the world should have a *format* of legibility and loveliness as a setting for its inward glory. It is not a perfect translation—there is none; but all of those named above, and this not least among them, will help those who cannot read the original Greek to get closer to the words of Jesus and his early interpreters. There is no greater grief to educators than the growing neglect and ignorance of this generation of this book, the basis of the world's best thinking. King James Version should be read for its English and all the others for instruction.

Anger: Its Religious and Moral Significance. By GEORGE MALCOLM STRATTON, Professor of Psychology in the University of California. New York: The Macmillan Company.

ANGER is an emotion. Hence, the author prefaces his discussion with a chapter on the new significance of emotion. This new significance is due first to Darwin: "His work on *The Expression of the Emotions in Man and Animals* is the beginning of the present study of emotion, in which, by showing their importance for the life maintenance of the creature, he gave energy to a part of psychology that was feeble and fit for death." The others to whom credit is due for this new significance of emotion are William James, W. B. Cannon, and the psychoanalysts. The emotions are the driving forces in men, they let loose the energies of men; but the emotions may be destructive or constructive. And the emotion of anger has both a healthy and unhealthy effect on the physical, the moral, and the religious nature of men. The author only incidentally refers to the physical effect, confining himself to the moral and religious.

About one fourth of the work is given to the place of anger in morals. The beginning of anger is traced. It is not found in the lowest forms of life, which are emotionless. And in some of the higher forms of life it is lacking on some occasions, as the passionless eating of a living creature by a snake, or the cold-blooded cruelty of the Germans in Belgium. So the author concludes that "anger is an achievement in mental progress. Its coming is preceded by an angerless existence, but when once it comes it is never permitted to disappear. The better kinds of animal life depend upon its powerful aid."

Practically the remainder of the book is a study of anger in religion. The method the author uses is that which he used with such success in his *Psychology of the Religious Life*. That is, he draws his materials from the sacred books of the great religions. This is the only possible method to get such materials objectively and without self-consciousness. The questionnaire method is too self-conscious to be free from personal prejudice and personal interest and hence can have no claim to be scientific, unless these elements can be eliminated from the data, and this is

practically impossible. The strange thing is that such a false and shallow method should ever have had the vogue it did some years ago, and it is greatly to the credit of Doctor Stratton that he would have nothing to do with it.

The great religions of the world are divided, from the standpoint of anger, into three classes. First, the irate and martial religions, Judaism, Zoroastrianism, Islam, which answer as to what is to be done with anger as follows: "Use anger freely in the service of God; feel it hot against the enemies of the faith; make religion merciless toward those who refuse submission." Secondly, the unangry religions, Taoism, Vishnuism, Buddhism, Jainism, answer, "Do nothing with it, except destroy it; it is wholly an enemy; it cannot be reconciled with devotion to the best." The third class is composed of Confucianism and Christianity, which are "religions of anger-supported love." These two religions "favor both anger and goodwill, the one as servant, the other as the master-passion directed to all men and flowing eternally to and from God."

The heart of this study is Christ's attitude toward anger. Christ, he says, grew angry. But "his anger is detached from all selfish interest; he is enraged against those who have had opportunity and yet remain opponents of the truth and of mercy. He sees his own doctrine to be at once a source of peace and conflict." These words remind us of J. R. Seeley's discussion of "the law of Resentment" in his *Ecce Homo*. Christ's hot anger expressed toward the leaders of the Jews "made all reconciliation between him and them impossible." He saw that in doing this, "with their love of power and position, they must murder him." Seeley goes on to say that if Christ had suppressed his anger he might have had a long and peaceful life and much bloodshed would have been avoided. But Christ himself prevented this pacifist paradise, "simply because he would not restrain his anger." There possibly would have been peace, but it would have been an immoral peace. So our author shows that Christ was no flabby pacifist, but the embodiment of anger-supported love.

There is much more in the volume, such as "anger in religious growth," and "the future of anger in the west," but the important things are his discussion of the great value of the emotions, the psychology of anger, and Christ's teaching on the expression of anger. Every serious minded Christian should study this volume; for the average Christian wavers between a weak doctrine of forgiveness which robs him of the power of becoming morally indignant and a harsh and mechanical devotion to dogma. As a Christian he must hate sin and also keep the forgiving spirit. In his honest desire to do both he is often charged with being inconsistent, and even a hypocrite. His solution is to be found in the fact that it is both Christian and moral to refuse to restrain his anger on certain well-defined occasions, as Paul said, "Be ye angry and sin not." This is expounded with clearness in the two chapters "The Right Offices of Anger" and "Rules for the Fighting Mood." Anger, the author shows, arises to protect and further any interest that you feel. It is not in itself immoral or un-Christian. Indeed, to restrain one's anger may be highly immoral, and may express a cowardly soul. Anger may be used selfishly, and it may be used most unselfishly.

The book is a worthy study of an important subject, of especial value to religious leaders.

FRANK W. COLLIER.

The American University.

Religion and Biology. By ERNEST E. UNWIN. New York: George H. Doran Company.

SOME months ago this REVIEW had an article on "The Contribution of the Quakers to Christianity." The story of what they are giving us is by no means closed. "The Christian Revolution Series," of which this book is part, is the work of British Quakers. These men have something to say and have unusual ability in saying what they have to say. The purpose of this book is "to emphasize the fact that God is seeking in every situation and by means of every element in our environment (within and without) to make known his will and his presence, and that he does this naturally and not arbitrarily." How well this purpose is attained any one who reads may know. For the author describes "the uniqueness of man," as evidenced by structural peculiarities which, while few, are of immense importance: his fuller appreciation of the environment, "both the material and spiritual aspects of it"; his ability to "combat the legacies" of his animal ancestry; and above all, "his power to direct his life according to some idea or ideal." This, the last of his acquisitions, is the greatest of all, and we can quote with approval Weissmann's remark, "Spirit is the deciding factor."

This book abounds in quotations that are not only pat, but exceptional. One will be tempted to commit several of them to memory; they are both true and beautiful. "Religion and Biology" is replete with homiletical material and with unique little twists of argument that you are not likely to encounter anywhere. It is also a fine antidote for much "service so called" by which religion is made to appear second rate and because of which so many minds are muddled.

J. M. VERSTEEG.

Christianity and Liberalism. By J. G. MACHEN. New York: The Macmillan Company.

THIS Princeton Seminary professor, who is one of the ablest of the diminishing number of reactionary theologians, essays to point out that liberalism is both un-Christian and unscientific. That he says many things worth reading goes without saying. But, for a man of whose thorough-going efforts his students make boast, to undertake "an examination of the teachings of liberalism in comparison with those of Christianity . . . merely in a summary and cursory way" when his whole argument stands or falls with that, is hardly a satisfying service to render thinking men. Even if one could agree with his definitions, one would have to find fault with some blasé statements which fundamentalists applaud, but which cannot endure the light. It is simply not true, for instance, that "Christianity is founded upon the Bible." It is founded on a

Person, not a book. It is not a "strange thing that despite all the efforts to remove him from the pages of history, there are those who love him still." For, although his historicity is of vast moment, men love him not because he is in history, but because he comes into life. Men are able to say *from experience*, "My Jesus, I love thee, I know thou art mine." So long as he makes for human hearts all things new, it should occasion no surprise even to a theological professor that men "love him still." He falls victim to the temptation to make antitheses *out of words*: "According to Christian belief, man exists for the sake of God; according to the liberal church, in practice if not in theory, God exists for the sake of man." Where is the liberal, even one who "out-Herods Herod" in his liberalism, who does not believe *both*? This book fights its battle in the same "condition of low visibility" which its author laments at the outset of his book.

Port Jervis, N. Y.

J. M. VERSTEEG.

PREACHERS AND SERMONS

- The Healing Shadow.* By WILLIAM A. QUAYLE. New York: The Abingdon Press. Price, \$2.
- God Our Contemporary.* By J. H. JOWETT, D.D. New York: Fleming H. Revell Company. Price, \$1.50.
- The Victory over Victory.* By JOHN A. HUTTON, D.D. New York: George H. Doran Company. Price, \$1.75.
- The Undiscovered Country.* By GAUIS GLENN ATKINS. New York: Fleming H. Revell Company. Price, \$1.50.
- The Revival of Wonder.* By MALCOLM JAMES MCLEOD. New York: Fleming H. Revell Company. Price, \$1.25.
- Revealing Light.* By SIDNEY M. BERRY, M.A. New York: Fleming H. Revell Company. Price, \$1.50.
- I Believe.* Sermons on the Apostles' Creed. By G. A. STUDDERT KENNEDY. New York: George H. Doran Company. Price, \$1.50.
- Our Common Faith.* Addresses by Five Nonconformists. New York: Hodder & Stoughton. Price, \$1.25.
- The Fascination of the Unknown.* By THOMAS W. DAVIDSON. New York: Fleming H. Revell Company. Price, \$1.25.
- The Master Key.* By FREDERIC C. SPURR. New York: Fleming H. Revell Company. Price, \$1.35.

PREACHERS come and go, but the work of preaching continues with unabated zeal and earnestness. The style changes with each generation, but the substance of the message is the same. The gospel of the Redeemer is still found to be the only subject that is worth while. Timely preaching is sensitive to the influences of the times and it is responsive to the permanent, perplexing needs of mankind. The purely individualistic manner of appeal is not enough and the social note in modern preaching has increased rather than lessened the scope of the Evangel of the real

Christ. His standard of goodness is inevitably exacting, and he summons his followers to give themselves with undivided allegiance to carry out the program of world-wide redemption. These ten volumes of sermons are by preachers with the authentic voice, who utter the message of a regal evangelicalism.

The first is by Bishop Quayle. No attempt need be made to describe this rapturous preacher. He is original and unconventional, and a law unto himself as to homiletical methods; but he always captivates the imagination, captures the heart and controls the will for Christ. He is ever on the road to spring, and "frozen ecstasy" is a thing unknown to this buoyant messenger of the gospel of pardon, peace, and joy. It is a Greatheart who is here speaking and all who hear him are greatly refreshed.

The resignation of Doctor Jowett from his London pulpit on account of ill health has occasioned universal regret. There is a mellowness in these latest sermons which express the conviction that the reception of the divine grace is the only secret of a sufficiency of resource for all the perplexities of the soul and for the reconstruction of society. The new social note is heard in the sermons on "Bringing Heaven to Earth," "Weather-wise but not History-wise," "Salting the Community," and it adds to Dr. Jowett's ability to unvell the hidden things.

Doctor Hutton is his successor at Westminster Congregational Church. They both get at the heart of things, but a comparison in other matters would hardly be fair, for each preacher reflects his own temperament. Doctor Hutton is burdened with the need for mutual understanding and realizes the perils of isolation. The church must mediate moral health and be the seed of invincible goodness in the soil of the world. The spiritual intensity and literary vigor of these searching sermons challenge our thought and move us to action.

The finest culture of the American pulpit is found in the volume by Doctor Atkins of Detroit. It is the work of one who has brooded long and who interprets the adventure of living with constant reference to the fundamentals of Christianity. Happy the people who have such a clear-sighted guide in their pulpit, and happy the preacher who has people in the pew appreciative of such high-grade pronouncements. So long as this is the case, we need not be concerned about those who effusively declaim against the waning power of preaching.

Doctor McLeod is another preacher who prepares himself with the greatest care. His sermons are marked by spiritual insight, happy phrasing, and earnest appeal. The illustrations are not of the hackneyed variety. These addresses bear on the daily experiences of trial, suffering, and happiness, and direct us to the springs of life that refresh and cheer both heart and life.

After a successful pastorate at Carr's Lane Church, Birmingham, of eleven years, Mr. Berry has accepted the unanimous election to the secretaryship of the Congregational Union of England and Wales. Although a young man, he has already made his mark as a preacher. The great historic facts of the Faith are represented in these sermons with a frankness and directness that give them a convincing power. Some of the

great texts are here used and therein he gives further proof that he wants his hearers to get in touch with the central truths that matter most.

Studdert Kennedy speaks with a startling freedom of speech. And yet one forgets the use of slang in the forceful independence and clearness of his thought and the vigorous persuasiveness of his appeal. These sermons on the inner meaning of the Apostles' Creed were delivered to large congregations in Saint Paul's Cathedral, London. He believes in dogmatic preaching in the sense that all dogmas are poetry. There is a poetic style in these sermons, which show how doctrinal preaching could be made attractive, and they help the Christian to give a reason for the faith that is in him. As such they merit attention.

The addresses in the volume on *Our Common Faith* are on six articles of the Apostles' Creed. They were given in Saint Ann's Episcopal Church, Manchester, by five Free Church preachers and one Anglican, and they bring out the underlying unity of faith in God the Father, in Jesus Christ, in the Holy Spirit, in the Holy Catholic Church, in the Forgiveness of Sins, and in the Life Everlasting. The cleavage that exists between the denominations has to do with less consequential matters. If this fact were more generally accepted, the outlook for Christianity and Christian cooperation would be far more encouraging.

The sermons of Doctor Davidson are thoughtful, earnest, and practical. They contain a revealing message on truths that reckon with daily needs. The gospel when persuasively presented, as here, with clear arguments and telling illustrations, has the power to guide us through the labyrinth of life and to impart the nutriment that builds up Christian character.

The first business of the church is to furnish spiritual idealism and faith in the power of good ideas. Mr. Spurr believes in a complete gospel which provides for the spiritual and social task of the church. Both must be stressed, or we shall lose our rare opportunity to exercise the ministry of redemption and reconciliation. These sermons point the right way and encourage us to follow therein.

OSCAR L. JOSEPH.

The Golden Rule in Business. By ARTHUR NASH. Pp. 160. New York: Fleming H. Revell. \$1.25, net.

ARTHUR NASH is unquestionably a human being with good red blood in him; he is also an efficient business man, although he planned to be a preacher. Best of all, he is a religious man, certainly converted, but, perhaps, as we shall see, not entirely sanctified. By good fortune, in his youth he had brains enough to escape the crass literalism of Second Adventism; he was in danger of agnosticism, but a firm conscience led him back to Christ. It was this same clear conviction that caused him at the close of the Great War to try to conduct his clothing business on the Christian basis of brotherhood. It is quite certain that he does not yet perfectly see the logical implications of the teachings of Jesus as applied to the present economic order. His factory is still organized on the capitalistic theory of production, with a wage-scale, which, while it is probably

higher than that of more selfish employers, is nevertheless not one that would mean more than a quite moderate standard of living for his workers. It seems to us quite probable that Mr. Nash's own grocery bills and household expenses are somewhat larger than those possible to his employees.

His method has wrought marvelous success. Here is the production for the last four years: 1918, \$132,100; 1919, \$525,678; 1920, \$1,580,700; 1921, \$2,077,559; 1922, \$3,751,181. Capital has increased from sixty thousand to one million dollars, of which about one half is said to be owned by the workers themselves. Therefore the development has been almost wholly within the organization itself. One hesitates greatly to criticize the generous spirit which has so largely saved the selfish capitalistic system in this case from its most evil consequence both to men and business. But one cannot forget that even in slavery there were Shelbys who made the life of Uncle Tom happy and religiously inspired, and there was a Legree whose cruelty killed him. The Christian spirit is possible under every industrial system, but some day it will end even the present ruling capitalist domination by the coming of a spiritual, a social, and therefore, an industrial democracy. We can honor Henry Ford, and much more, Arthur Nash, but they are only Philemons who will make Onesimus a Christian brother, but who are only in the gateway of the kingdom of God, whose will is not yet done on earth as it is in heaven. The Golden Rule will not be realized in life until every man has equal access to the highest possible standard of living. The present factory system of labor is brutalizing humanity. While its conditions can be greatly helped by greater generosity and deeper human interest, the system itself must either be abolished or placed upon an entirely different economic foundation.

The men who ought to read Mr. Nash's book are those "grab and get" employers who think only of profits and not of service and those brutalized workmen who have lost the creative joy of labor and care only for fewer hours and bigger pay. But some day, neither Nash nor Ford will see in Jesus Christ a mender of the rattling mechanism of present-day business, but a real revolutionist, whose teachings must ultimately transform all life. Riches and poverty will both vanish when his kingdom conquers all kings and capitalists. Christianity is not a failure; it simply has not yet been fully tried. The Golden Rule is more than a Confucian reciprocity which tries to balance the generosity of owners and the fidelity of laborers; it is universal mutual service on the basis of absolute equality of rights. The poor have as much right to ride on wheels as the rich and the rich ought to walk more than many of them do.

America and the World Liquor Problem. By ERNEST HURST CHERINGTON. Westerville, O.: American Issue Press.

THE World League Against Alcoholism, of which Mr. Cherrington is secretary, will win, *if*— And this book points the way. The world is beginning to want to go dry and the successful enforcement of prohibition in America will turn the desire into deed. It is a psychological moment

to strike for the universal abolition of the curse of drink. The problem has many international aspects. The pressure from liquor lands is a big part of the difficulties in prohibition enforcement. The organized liquor traffic by international activities is making a World War on the United States, a perfectly merciless campaign to nullify our legislation. One factor that will compel other countries to go dry is the industrial and economic efficiency of our nation, already being increased by prohibition and sure to advance with fuller enforcement. They cannot compete with us unless they join us in the abolition of alcohol. The Great War has given a new psychology to the whole world. All foreign lands are calling for help; it is the opportunity for America, now first in prosperity and power, to become first in the service of humanity. These are the themes ably and eloquently discussed both with abundant proofs and with fervor in this little volume. It is rich in material for speeches and sermons.

The Poets' Life of Christ. Edited by NORMAN AULT. New York: Oxford University Press, American Branch. Price, \$3.25.

THIS anthology of nearly four hundred poems is a long-needed collection of the best English and American verse which, as the editor points out, reveals "the extent to which the life and teaching of Christ have inspired the poets of the English-speaking race." The compiler has searched English poetry from 1359 to 1922 in a conscientious effort to make his selection properly representative of the enormous wealth of this poetry, and in his difficult undertaking we gladly concede that he has succeeded to a degree truly gratifying, considering the size of the volume. The material he divides into twelve groups, beginning with the heading, "Born of Mary" and concluding with "Not Here, But Risen," in most cases making subdivisions within these groups distinctly helpful to the reader. One will, as in every anthology, note omissions which seem strange. One does not find Southwell's "Burning Babe" (which is properly given a place in *The Oxford Book of English Verse* and for that reason, possibly, is left out here), several poems of Francis Thompson, and perhaps some of Henry Van Dyke's. And, to the present reviewer, most incomprehensible of all, is the omission of Sidney Lanier's "Ballad of Trees and the Master," perhaps the most poignant poem about Christ ever written in America. One wonders also why Mr. Ault has almost entirely ignored the imposing revival of interest in Christ in contemporary verse. Is it because he did not wish to repeat selections from Martha Foote Crow's illuminating anthology, "Christ in the Poetry of To-day," which reveals a Master all things to all men, or because so many of these poems are untraditional, unconventional, and to the orthodox mind irreverent?

At all events, Mr. Ault merits only praise and gratitude for the thoroughness and scholarly care with which he has sought out the verse not easily accessible to the general reader. "Thus," he tells us in the Introduction, "old Miracle Plays, the contents of mediæval, sixteenth and seventeenth century manuscripts, and the Elizabethan music books, have been laid under contribution; as well as old ballads and broadsides, and carols of immemorial antiquity, some in their oldest extant form, and

others in the versions sung in the West of England less than a hundred years ago." By placing us again in possession of all these treasures Mr. Ault renders a very concrete service not only to the religious reader but also to the student of literature.

Each of the twelve groups of poems is introduced by an appropriate illustration embodying the subject and mood of the several divisions. Most of these are beautiful in their suggestive and decorative effect, but two of them, "The Road to Jerusalem" and "Despised and Rejected," fall into a weak sentimentalism which is unfortunate. The attempt of the title page, moreover, to illustrate pictorially the beginning and the end of the life of Jesus by representing at the top the adoration of the magi and at the bottom the Master fallen under the weight of the cross is in the latter case a lamentable misrepresentation of the total view of his life. Why should not the second picture portray, for example, the Resurrection?

These are, however, but negligible defects. Mr. Ault has made a notable contribution to the splendid series of the Oxford "handbooks" of poetry of various periods and various literatures. He has made "a companionable book." Is it too much to hope that before long equally good anthologies of poems about Christ in other European languages may be added to this?

American University.

PAUL KAUFMAN.

Anglican Essays. A Collective Review of the Principles and Special Opportunities of the Anglican Communion as Catholic and Reformed. New York: The Macmillan Company. Price, \$4.25.

THE *via media* is always beset with difficulties. The very desire to hold the balance between extremists who occupy opposite positions results in satisfying neither party. But this inability is of relative unimportance, for extremists are proverbially intolerant, and their energy and enthusiasm make them radically uncompromising. It is, however, more to the point that those who maintain the middle ground give proof of their loyalty to the "essentials of the faith," especially in "an age of shrieking partisans and of revolutionaries who are prepared to destroy everything in the hope that something else may turn up."

The contention of these essayists that the Anglican Church is peculiarly qualified to act the part of a mediator deserves respectful consideration, but far too much is claimed for this communion by its earnest advocates. It is true that the Lambeth proposals indicated a great step in advance; but it cannot be forgotten that there is a strong party in Anglicanism whose trend is toward mediævalism, and another party which favors radicalism. The irenic spirit of this volume is, however, very acceptable, and the questions discussed are of a kind that leaders in other communities are also earnestly and seriously debating.

It is interesting to note that these essayists acknowledge that reunion between the Anglican and Roman Churches is not possible, until the latter is prepared to reform its methods of teaching and influence. The pros-

pects of such a willingness are not reassuring. This subject is ably discussed in a strong essay on "Rome as Unreformed" by Dr. G. G. Coulton, the eminent historical scholar, whose recent volume on *Five Centuries of Religion* throws considerable light on Monasticism in the early mediæval age. His essay demonstrates, with the aid of impartial evidence, that the Romish conceptions of truth and authority, its intellectual restrictions and its characteristic intolerance lead to the exercise of "organized brute force for the suppression of differences of opinion." The criticisms are severe, but it is well to face the facts and, whatever may be said to the contrary, it must be owned that the settled policies of "Rome" have always prevented the true progress of the Church of Christ.

The essay on "Communion or Mass" by Archdeacon Cox sets forth with logical precision and historical insight the fallacy of this institution. It holds a conception of God contrary to the teaching of Christ and his apostles; it subverts belief in the continual presence of Christ with his people; it minimizes the supreme sacrifice on the Cross by regarding the Sacrament of the Mass as a propitiatory sacrifice to the Father; it fails to emphasize the New Testament teaching concerning the sacrifices to be offered by Christian people; it has given occasion to sundry superstitions. Another essay on "The Cultus of Saint Mary the Virgin" by Archdeacon Thorpe makes out a strong case against this practice. The student who is interested in these two questions will find much pertinent material in Doctor Coulton's volume, already referred to.

Mr. Thorpe laments that "the Church of England to-day is suffering notoriously from the lack of discipline. . . . It cannot be restored unless the spirit of respect for sound learning and obedience to lawful authority, even when imperfect, is inculcated and cultivated all round." This applies to all the churches. What is authority? An answer is given by Archbishop D'Arcy in the essay on "Christian Liberty." He is a convinced individualist, but while he is correct in declaring that our Lord is supremely the teacher of a true individualism, the fact must not be overlooked that the consensus of belief, which is the basis of the fellowship and unity among Christian people, implies a social nexus that checks and modifies any forms of vagrant individualism. The subject should have been more fully developed, for the very genius of the church requires us to relate the individual to the corporate whole and so guard against vagaries and excesses. The essay on "Aspects of the English Reformation," by Doctor Murray, is a fine historical survey and takes occasion to warn against the dangers of the new individualism.

The most notable essay is that by the Rev. C. E. Raven on "The New Reformation." He is persuaded that the church needs to recover a sense of proportion, a clear vision of the object for which she exists, "in order that, this once seen, she may overhaul her whole apparatus with a view to subordinating it to its proper purpose." He notes that the outstanding feature of the religious situation is "the concentration of interest upon the central figure of the Gospels, a serious study of the records, and a deepened reverence for His teaching and example. . . . Probably at no time since the early days has there been a greater eagerness for uncom-

promising discipleship, or a more general agreement as to the reality of communion with Him, not as with a dead prophet, but as with a living and present Saviour and Friend." Such a spirit augurs well for the future. Mr. Raven sees in it an imperious summons to the church "to concentrate her resources upon the fundamental duty of evangelism," convinced that the strategy and strength of the church are to be exhibited not primarily by controversies and conferences but by making disciples. We heartily endorse this view of the church's supreme business. It is to be fervently hoped that, by whatever methods, the coming fall and winter may witness concerted and continuous evangelistic efforts on the part of all the churches.

OSCAR L. JOSEPH.

BOOKS IN BRIEF

Adventures in Humanity. By WILLIAM L. STIDGER. Pp. x+255 (Doran, \$1.50 net). Stidger is a fascinating writer of the journalistic type, able to dramatize his personal experiences and make them live vividly before the eyes of his readers. He gives us in this book a number of human documents collected first hand in his varied and successful ministry. One of these chapters was published in the *METHODIST REVIEW*. It is quite impossible to properly review a volume of short stories. Who is so rich as the Christian minister? He wins folks and that is the finest fortune. These adventures reveal it.

The Science of Winning Men (Handy Book Corporation, Reading, Pa.). Portrays a method which may draw many folks to the church, but not a program which will develop the highest Christian character. "Pollyanna" stuff is a false and superficial optimism. Sermonettes, fifteen to twenty minutes long, are the work of petty preacherettes which will build up paltry churchettes and produce puny Christianettes. A living gospel, proclaimed with passion by a preacher clothed with spiritual power, will do the business better than all the clever little tricks of crowd-getters.

The Soul of Modern Poetry. By R. H. STRACHAN (Doran, \$2 net). Poetry, even that of this century, has a spiritual value. This book, written with much felicity of phrase, will be a useful tool in sermon-making for those who love to reach religious truths by the road of poetic imagination. And it is pretty generally confined to worth-while material.

Simon of Cyrene. By THOMAS HALL SHASTID (George Wahr, Ann Arbor, Mich.). A story of a man's (and a nation's) soul—it is a Jew book and a Christian romance as well. Christians who do not try to understand the Jew have nothing in common with that Cyrenian who bore our Lord's cross on the first Good Friday. This is a noble historical story of the first Christian century, that can be read without mental or moral disturbance both by Jew and Gentile.

Social Work in Hospitals. By IDA M. CANNON (Russell Sage Foundation). There is a religion of the body and the Christian Church was first

to recognize it. The hospital and the nurse are products of the social gospel. The invalid needs more than medical treatment; he needs social service and spiritual uplift. This new and revised edition is an admirable handbook of methods in the solution of these medico-social problems. The hospital should be made a real guest house of God.

The Crisis of the Churches. By LEIGHTON PARKS (Scribners). This is a new edition of a noble argument for Christian unity. Doctor Parks has the truly catholic spirit of Christian fellowship—not the pseudo-Catholicism of sacramentalism, dogmatism or Episcopalianism. He is a Broad Churchman—better still, he is a Christian who does not make the church the rival of Christ.

The Legends of Smokeover. By L. P. JACKS (Hodder & Stoughton, \$4). The art of the allegorist is exhibited with great skill in this volume. Smokeover is not a place but a spirit, a state of mind, an attitude to life. The legends are those of rebels against the present order of economic and religious life. Hooker the heart-broken millionaire, Rumbelow the gambling idealist, Margaret Wolfstone the adventurous schoolmistress, Ripplemark the fighting professor, my Lady the presiding genius of this weird story, are all types of prevailing characters. The book solves nothing but it leads us out of the confusing complexities of Smokeover to the borders of Utopia, whence we obtain a clearer outlook of the next step to be taken. In sheer interest, keen satire, searching analysis, witty observation, this volume is unrivalled. The story is far more thrilling than any recent realistic fiction.

The Revolt of Youth. By STANLEY HIGH (The Abingdon Press, \$1.75). This is a soul-stirring narrative of the struggles of aspiring young men and women in Europe and Asia. Their ambitions for education are being realized in spite of the fearful handicaps of poverty and distress occasioned by the war. It is encouraging to know that the renaissance movements in these lands give religion a fundamental place. They are a challenge to the United States, reminding us that Christianity is on trial throughout the world of youth. This book shows some of the ways in which the comity and friendship of the nations might be secured.

Companionable Books. By HENRY VAN DYKE (Scribners, \$2). Doctor Van Dyke writes literature while he writes about literature. Few modern writers excel him in literary *finesse* and mellowness and fewer retain the enthusiasm of youth for their early loves. The reader who is familiar with the writers about whom sweet discourse is here held will enjoy these chapters on the Bible, the Psalms, Dickens, Thackeray, George Eliot, Keats, Wordsworth, Browning, Walton, Samuel Johnson, Emerson, Stevenson. You have appreciation of the highest kind, without the smartness of the pedant who strains out the gnat and swallows the camel.

Old Memories. Autobiography by Sir HENRY JONES (Doran, \$1.35). There is a wealth of inspiration in these reminiscences of the son of a Welsh shoemaker, who attained to the high position of professor of moral philosophy in the University of Glasgow. The early struggles, the religious

atmosphere of a workingman's home, the brilliant successes are described with vividness and modesty. The opportunities for an education are greater in our land, but this book should be read by all ambitious young men and, indeed, by everyone. Very welcome is the light thrown on some of the famous leaders of thought, such as Jebb, Denney, Bruce, Dods, Drummond, Kelvin, Edward Caird. This is one of the rare and precious books of autobiography of a value far beyond its modest price.

Altars of Earth. Studies in Old Testament Humanism. By HUBERT L. SIMPSON (Pilgrim Press, \$2.25). The early stories of Genesis are interpreted with rare discernment of their spiritual values in these exquisite studies. There is nothing of the strained manner of the allegorical literalist but an attempt to bring out the modern appeal of Genesis. The second part is on Ecclesiastes. Its author is not regarded as a cynic or a voluptuary suffering from ennui, but one who viewed with sympathy the problems of different classes of people. These are not sermons but religious essays of the same high order as the author's previous volume on *The Intention of His Soul*.

The Local Color of the Bible. By CHARLES W. BUDDEN, M.D., and the Rev. EDWARD HASTINGS, M.A. Vol. I, Genesis—2 Samuel (Scribners, \$3). There is often a lack of reality in reading the Bible stories. We think of the characters very much as though they were etched on paper and not of like passions with ourselves. Then, again, the Oriental world of Bible times is at so great a distance that its customs and habits are not clearly understood. It is only as we set life in its actual context, including even prosaic details and commonplace incidents, that a better knowledge could be obtained. These needs are well met in this new series of volumes. We look forward with pleasure to the succeeding issues of what will be of decided help to Bible study.

The Friendship Indispensable. By CHARLES E. JEFFERSON (Macmillan, 75 cents). After an extended study of conditions in Great Britain, Doctor Jefferson is persuaded that the hope of the world is in an Anglo-American alliance. To this end he points out some of the difficulties to be overcome before there could be mutual understanding and appreciation on the part of Great Britain and the United States. This volume might well be regarded as "a tract for the times." It should be widely circulated on both sides of the Atlantic.

The Validity of American Ideals. By SHAILER MATHEWS (The Abingdon Press, \$1.25). The strength and weakness of American idealism find a courageous and sympathetic interpreter in Dean Mathews. He writes out of a thorough knowledge of our history and of present-day economic and religious conditions. This restatement of our privileges and responsibilities is most timely. It will do much to convince many that a state of national isolation is logically untenable and morally impossible.

The Constitution of the United States. By JAMES M. BECK, LL.D. (Doran, \$2). The purpose of the Constitution was to guard the relative powers of the nation and the States and to maintain a true equilibrium

between the rights of government and the rights of the individual. An eminent jurist, Doctor Beck, brings his unique powers to bear on this study of the genesis, formulation, and political philosophy of the Constitution. There is also a searching address on "The Revolt against Authority." The book is a valuable contribution toward clarifying political and social thought and setting the paramount issues in their correct perspective.

Christian Justice. By NORMAN L. ROBINSON, M.A. (Doran, \$2). No subject in Christian ethics needs more adequate consideration than that of justice. It is the key note of the Sermon on the Mount. Jesus thought of it as an inward and positive experience rather than as an external retribution. Mr. Robinson rightly remarks that justice takes note of the past as well as the future, of character and not of overt acts, for its essential element is the valuation of personality. The chapters on Justice in its relations to the cross, to providence, to punishment, to the state, are well done. But why has any reference to the church been omitted?

The Psychology of Prayer. By KARL R. STOLZ (The Abingdon Press, \$1.25). This is one of the best books on the *rationale* of prayer. It is a scientific study of all the factors involved, which means that the value of prayer is finely appraised and its necessity conclusively demonstrated. If clergy and laity make this excellent volume the basis for their meditations at the mid-week service, there will come a richer realization of our unfathomed resources, and with it a new quickening of spiritual power.

The Philosophy of Prayer. By C. K. MAHONEY (The Abingdon Press, \$1). A critical discussion of prayer need not necessarily lessen our fervency in the exercise of this practice, but with a better understanding of its laws, we should rather be convinced that it is indispensable to man at the highest moments of his life. There is a good exposition of the Lord's Prayer. This little book, written with profound conviction, merits thoughtful attention that will induce prayerful action and increase tenfold the ministrations of the church.

The Unseen Leadership. By F. HERBERT STEAD (Doran, \$1.75). The life that is hid with Christ in God is capable of discoveries that are beyond the capacities of the ordinary seeker. Here is a transcript from actual experience of the guiding hand of God, which led Mr. Stead to undertake and carry out great enterprises in social Christianity, in the obedience of faith. In an age of doubt and uncertainty, this testimony is a wholesome tonic to strengthen the muscles of the soul and to put heart into us.

The Thoughts of Youth. By SAMUEL S. DRURY (Macmillan, \$1.25). Straightforward and friendly talks to young folks in their "teens" by one who knows at first hand the life of those to whom he addresses these healthy counsels.

Clarion Calls from Capitol Hill. By Hon. WILLIAM D. UPSHAW, M.C. Pp. xii + 237 (Revell, \$1.50 net). Congressman Upshaw is a brilliant speaker. He is more than an orator, he is a lay preacher both of a personal and a social gospel. He ably fights rum, pleads for peace, stands for

justice to Jews and other oppressed folks and sees in religion the only safeguard of humanity. A Baptist, he began his legislative career in Washington by holding evangelistic meetings. He has won the respect of all parties by the sanity and fraternal spirit of his addresses. These speeches, lectures, and—yes,—sermons reveal a unique type of statesmanship.

Adventures in Evangelism. By EDMUND THICKSTUN. Pp. xii + 231 (Doran, \$1.50 net). Out of his own adventures in saving folks, the author has fashioned these evangelistic romances. What a fine thrill there is in the revival business! Bishop Henderson in his introduction aptly says: "To tell such stories is not merely art. . . . The skillful pen may be needful; the understanding spirit is indispensable." But our Brother Thickstun not only has the passion and power for winning souls; he has the gift of vividly portraying the process and results.

Great Modern Sermons. Edited by HOBART D. MCKEEHAN. Pp. 212 (Doran, \$1.50 net). Twelve selected sermons from some of the principal English and American preachers of to-day—such as Burrell, Cadman, Fosdick, Gordon, Hutton, Dean Inge, Jefferson, Kelman, etc. Excellent for analytic study in homiletics. They are rich in rhetoric; better still, they are full of fervor. Here we see the "Gloomy Dean" at his best in the sermon on "Willing and Knowing," in which he studies Faith as an attitude of will, a holy daring, a noble venture of the soul. Real religious truths are those which have vital values. It is not by merely intellectual processes that we are saved, but we can "add to our faith knowledge." And Harry Fosdick's sermon on "Procrastination" is an appeal to the young for immediate decision and action to which even his accusers will say "Amen!" The other ten sermons have varying but significant values.

Men, Women, and God. By A. HERBERT GRAY. Pp. xviii + 200 (Doran, \$1.50 net). One of the most difficult tasks of the Christian teacher is dealing with the sex problem. Doctor Gray treats it with decency and delicacy, but with clearness and scientific ability. Love, marriage, social complications. Christians must bravely meet the challenge of this fundamental social question. It is the Divine Love in human life that by its passionate and cleansing power is able "to subdue the brute and exercise our complete humanity to the glory of God. Love never faileth. It pacifies passion and dominates the flesh." Man and woman can have no real relationship without God. Doctor Gray's brother, a physician, furnishes an Appendix, dealing with the physiological facts plainly and yet in a most cleanly manner.

Training the Junior Citizen. By NATHANIEL F. FORSYTH. Pp. 304 (Abingdon Press, \$1.50 net). If such a handbook as this were used by teachers in all schools, secular and religious, few generations would pass before civil government would become both a cheaper and an easier task and all political life be transformed into a loving fellowship. The pre-adolescent age is the most important period for such training—the plastic time in which the foundations of life are laid. By stories, songs, games, dramatizations, and suggested activities, true social ideals can be fused into

the spirit of childhood. Get this book, use it for children's clubs, Scouts, Camp Fire Girls and schools. It will help to first build up a neighborhood and then a nation.

Inspiration. By NOLAN RICE BEST. Pp. 160 (Doran, \$1.25). Every student of theology should master some such treatise as Sanday's Bampton Lectures on *Inspiration*. Having done so, here is an exhortation to follow that sermon, which adds to its learning fresh illumination as to the Divine influence and authority of the Holy Scriptures. The editor of that great Presbyterian journal *The Continent* has a liberalism which is absolutely orthodox. He shows the Bible to be "the only infallible rule of faith and practice," and yet does not claim it to be a textbook in geology, astronomy, biology, or anthropology. God did not "make to man a gratuitous present of information that he can by any other means search out for himself." Doctor Best bases his book largely on the Doctrine of Holy Scripture as set forth in the Westminster Confession of Faith. That stalwart creedal document is entirely different in its attitude from that of many of the present-day ultra-orthodox. It is broadminded, modern in spirit and not mechanical in its view of revelation. Doctor Best's book is more in harmony with that great Reformed Confession than the recent definitions passed by the Presbyterian General Assembly. He shows that there is no need for real Christians to be divided on these questions.

The Divinity of Jesus Christ in the New Testament. By J. HERBERT WILLIAMS. Pp. x + 173 (Scribners, \$2). This argument by a Roman Catholic scholar for the absolute Godhood of Jesus Christ is based on the direct statements of the writers of the New Testament. And we think that he does prove that these authorities did believe and teach that doctrine and that our Lord himself affirmed it. It is an imposing array of textual proofs. Sometimes it is overdone, as in the attempt to justify the genuineness of the passage on the Three Witnesses, 1 John 5. 7 (Authorized Version). This book has considerable value as an exposition based on proof-texts, but, like most treatises on the Divinity of Christ, fails to enter his consciousness and to see that in his Person and character there are values which can only be ascribed to Deity. All we need to do is to personally know him, and soon we shall have many positive beliefs about him. But Romanism, like many extremely orthodox Protestants, always places the emphasis on dogma rather than life.

Living Leaders Judged by Christian Standards. By LUCIUS H. BUGBEE. Pp. 96 (Abingdon Press, 50 cents net). Nothing helps life like life. This is a quite penetrating and thoughtful study of the world's living leaders. Keen criticisms and full appreciations of values are given to such characters as Gandhi, Lenin, Lloyd George, Einstein and others. Woodrow Wilson is not included. Is his personality too perplexing for analysis? Doctor Bugbee applies to them what is the topmost test—the standards of Christian thought and life. None of them come up to the full heights—two at least, Lenin and Clémenceau, fall far short. Such candid criticism in the white light of the gospel is worth pondering.

The Resurrection Body. By WILBERT W. WHITE. Pp. xli + 90 (Doran,

\$1 net). Few conservative theologians are so fair or so logical as Doctor White. His is a unique argument for the theological formula that "Corporeity is the end of God's way." There is much that is original in his method and new in his exegesis. His handling of the evidence for the bodily resurrection of Jesus is quite striking and should be carefully studied by those who hold more critical theories. Certainly most of us prefer a future life definite in form and place to floating about like blessed ghosts. Even extreme Modernists can get something out of this book.

The Kingdom of Heaven. By ELBERT S. TODD. Pp. 154 (Abingdon Press, \$1 net). It is only in modern religious thinking that due emphasis is placed upon the "major theme" of the teaching of Jesus, "the kingdom of heaven." It has not been made a part of any creeds or confessions and until the present generation was rarely mentioned in the pulpit. And today many literalists miss the moral and spiritual meaning of the term. This little book is a real treasure worthy to be placed beside the expert treatises on the Teachings of Jesus. It pictures a kingdom with a conscience, whose throne is justice and whose scepter is righteousness, one which will turn this bad world into a good world. It is a triumphing force that will transform all life and save society. The heavenly kingdom will conquer all earthly kingdoms. Freedom, altruism (which is moral democracy), service—these are among the principles of the Kingdom. Why should not the preachers use the words of Jesus more freely than the formulas of theology in their sermons? If they did, revivals would not only save a few individuals, but change the life of communities.

FLASHLIGHTS ON CURRENT LITERATURE

(Any important works may be fully reviewed hereafter)

The Charge of the Church of Jesus Christ to You. By J. H. LANGENWALTER (Bethel College, Newton, Kan. \$1). A devout exposition of the personal letters of Paul by an able Mennonite teacher.

Fifty Short Sermons. By T. DEWITT TALMAGE (Doran, \$1.50 net). Brief sermons on uncommon texts. Some will like them.

What is True Religion? By ROBERT J. MCALPINE (Doran, \$1.50 net). Practical and popular sermons on vital subjects.

The Armor of Truth. By WALTER RUSSELL BOWIE (Revell, \$1.25). Sermons for children which are not "preachy."

Captain Pluck. By ISLA MAY MULLINS (Doran, \$1.50). A quite stimulating story for boys.

Personal Immortality. By A. GORDON JAMES (Doran, \$1.50). A great theme treated up to date. Many traditional notions discarded.

Lambuth-Bennett Book of Remembrance (Nashville: Lamar and Barton, 75 cents). A birthday book. A beautiful tribute to Bishop Lambuth of the Southern Methodist Church.

Problems that Perplex. By J. W. G. WARD (Doran, \$1.50 net). This

successor to Campbell Morgan deals earnestly with many questions that disturb souls—such as Prayer, Atonement, Miracles, etc.

Getting Into Your Life-Work. By HERALD M. DOXSEE (\$1.25 net). *Living at Our Best* (Teacher's Manual). By MABEL HILL (\$1 net. The Abingdon Press). Admirable additions to the Life Service Series of Text-books in those unequalled Abingdon Religious Education Texts.

The Pulpit and the Child. Addresses to the Young. By ROBERT HILL (Pilgrim Press. \$1.25). Old-fashioned but worthwhile very short sermonettes, good for both young and old.

The King's Trumpet. By JASPER SEATON HUGHES (published by the author, Holland, Mich.). An interpretation of Apocalyptic Symbolism, perhaps not perfect, but far more accurate spiritually than that of the crude literalists who see in it details of historic prophecy.

Education and Training for Social Work. By JAMES K. TUFTS (Russell Sage Foundation. \$1.50 net). A standard treatise both as to the field and the proper training for social work.

Stylus Photographus. By MARY CULLER WHITE (Lamar & Barton). Pen pictures of Bible women and scholarship girls in China.

Citizen, Jr. (Teacher's Manual). By CLARA EWING ESPEY (The Abingdon Press. \$1). Another Abingdon textbook for week-day schools. Excellent, as is Forsyth's *Training the Junior Citizen*, elsewhere reviewed.

The Minister's Twin Six. By ABRAHAM S. KAVANAGH (The Methodist Book Concern. 15 cents). An admirable *Concio ad Clerum*, showing cleverly the peril of materializing the ministry.

Leaders of Young People. By FRANK WADE SMITH (The Methodist Book Concern. \$1). Rich instruction for teachers and other leaders of youth in the well-known Worker and Work Series.

Psychology and Morals. By J. A. HADFIELD (McBride, \$2). Best and simplest exposition yet written on the relation of the new psychology to ethics. Easy reading for such difficult problems. Will be reviewed later.

The Choice of a Career. By GARFIELD EVANS and INA C. BROWN (Publishing House Methodist Episcopal Church, South. 50 cents). An admirable handbook for Life Service study.

The Win-My-Chum Campaign. By WILLIAM H. BUGWIN (The Methodist Book Concern. 40 cents). The finest evangelism possible is the personal work program of the Epworth League. Here is their most helpful manual.

Places of Quiet Strength. By JOHN TIMOTHY STONE (Doran. \$2 net). Simple and edifying discourses by a popular preacher.

Life of Saint David. By A. W. WADE-EVANS (S. P. C. K. Macmillan). Translation of a mediæval biography of this Welsh saint—said to be contemporary with Saint Patrick in Ireland. These canonized Celts are very interesting.

A READING COURSE

The Life and Teaching of Jesus the Christ. By the Rev. ARTHUR C. HEADLAM, D.D. New York: Oxford University Press. Price, \$4.50.

A DISTINCTION must be made between direct and presumptive evidence, between the facts and the theories of history, between the principles and the hypotheses of criticism, between tentative suggestions and final conclusions. The arbitrary spirit is always out of place in scholarly investigations. Oversubtle refinements of learning have repeatedly exposed their sponsors to the humiliation of having to confess that their excessive confidence was unfounded. A reaction has set in against dogmatism and we are learning the need for sobriety and generosity in the discussion of issues so as to avoid any reactionary stampede.

Bishop Headlam's volume is an illustration of the more adequate method in dealing with controverted questions. He is critical but cautious, he exercises restraint without evasion, he shows discernment and good judgment. If at times he is impatient with what he calls "learned trifling," he makes good his criticism of those who favor their own conjectures to the statements in original documents. On some matters he suspends judgment for lack of sufficient historical proof. He reminds those who assume to speak in the name of science that changes in scientific methods have more than once made invalid what was uttered with the air of finality. His purpose is to show that the life and teaching of Jesus are a consistent whole. Even though the account is confessedly fragmentary, it bears the impression of a single mind, and it was not due to tendencies in the apostolic church to overmagnify the thought and character of our Lord. He rightly asks, "If the church created the Gospels, what created the church?" This question calls for a direct answer, and it can be given only as we take the Gospel material at its face value and regard it as the faithful testimony of the first generation to what Jesus was and what he made his followers become.

Such an investigation has much more than academic value. One of the hopeful signs of the religious situation, according to a writer in *Anglican Essays*, is the eager interest in the central figure of the Gospels and a renewed devotion to his teaching and example (p. 251). Surely, "the problem of Jesus is the problem of Christianity." Who, then, should be more keenly and directly interested in it than the preacher? If a first-hand study of the documents reiterates the conclusion that the original spiritual impulse came from Jesus, and that he is the primary authority for the church, then we can better appreciate the force of the contention, "that the teaching of Jesus, as contained in the Gospels, is not a collection of different opinions held by various individuals during a period of from fifty to seventy years, but a homogeneous whole coming from one teacher of intense spiritual power." The benefit is undoubtedly great when such a verdict is obtained after a thorough review of all the issues. Our position is not only fortified, but our message is reinvested with intellectual conviction and spiritual confidence.

The subject is approached by a comprehensive estimate of the results of criticism. The two-source theory which attributes our Gospels to Mark and Luke, called *The Discourses* by Doctor Headlam, is far more satisfactory than the complications of a sophistical criticism that reads into the records the subjective speculations of a later day. As Professor Simkhovitch remarks: "It takes an enormous amount of learning to get away from the most obvious and simple truth." The evangelists also had access to other sources. Their purpose, however, was to furnish authentic information and this fact is admirably shown in Doctor Headlam's fine characterizations of the Synoptists. John's Gospel is an interpretation more than a narration. It represents a development of thought but it is in perfect accord with the synoptic testimony. Taken together the four Gospels represent a remarkable conception of Jesus, who is not the Jesus of mythical fancy but the Jesus of history and the Christ of experience.

The historical context is vividly described in the chapter on "Palestine Civil and Religious at the Time of the Christian Era." A great deal of pertinent information, not usually found in the average life of Christ, is here given and it throws much light on the Gospel story. The section on the Herods and their circuitous policies is specially clear. The administration of Rome through the procurators, the social and commercial conditions, the character of current rabbinical teaching, the worldly ambitions and demoralizing influence of the ecclesiastical leaders, the unadvertised piety of the nation—all this is graphically delineated and gives a needed background to the Gospel story. The atmosphere of the times is further described in the chapter on "The Education of Jesus." The childhood, youth, and manhood of Jesus were spent in a genial and hospitable environment. Note what is said about the country town of Nazareth (p. 99ff.).

Doctor Headlam is judicious in his discussion of our Lord's knowledge which reflected the intellectual conceptions of his own day. He points out that the fantastic imaginings and curious cosmological speculations of contemporary writers found no place in the Master's teaching. His psychology stressed the unity of human nature. His thought on the Angels magnified the providential care of God for mankind. Instead of the legal and allegorical view of the Scriptures, he held a view that was simple and spiritual. Much confusion can be obviated if we remember that Jesus came to teach men religion and not science or criticism. "Through his divine impulse was thus created a germinant idea, simple and almost unimpressive in its origin, which became the source of new spiritual life to all future generations, continually revealing deeper potentialities" (p. 132).

The chapter on "John the Baptist" is one of the finest expositions of the credentials of this prophet of righteousness and herald of a new day. The ethical significance of his baptism and the fact that it was a definite sign of the coming Messianic age are well brought out. His message of justice, mercy, and charity was different from the religious fantasies of his day and went straight to the heart of the people. He used the language of the prophets but its form and application were new and creative. His teaching was prophetic rather than apocalyptic, but here, as also in

the discussion of the teachings of Jesus, Doctor Headlam tends to minimize the apocalyptic and eschatological elements. These must be reckoned with, even when we reject the theory of the *interimethik* and the vagaries of premillennialism.

There was a continuity between the work of John and of Jesus. The Baptist's message, like that of the great prophets of Israel, had "no power to warm the heart or to illuminate the understanding or fire the spirit." It was essential but preliminary to the true function of religion which was liberated by Jesus. Familiar as we are with the Gospels, Doctor Headlam's chapters on "The Galilean Ministry," "The New Teaching," and "The Kingdom of God" offer a new angle of approach. He justifies his thesis that the teaching of Jesus was a homogeneous whole and that the spiritual experiences which created the Gospel cannot be reduced to the dull level of our commonplace lives.

The main purpose of Jesus was to preach. The influence of his authority was due to the directness of his spiritual appeal rather than to the demonstration of psychic powers. His miracles were works of mercy in perfect accord with his sublime character. None of these "signs" bear the slightest resemblance to magic. Any attempt to deny them on *a priori* grounds is singularly unscientific. The opposition he encountered was a testimony to his freedom from the letter of ceremonial rules and his devotion to the higher law of spiritual perfection. Note the study of the Twelve and their distinctive traits (p. 201ff.). In what sense did this company live a communistic life? The Sermon on the Mount was dependent on the Old Testament and at many vital points independent of it. Note the clear contrast between the Christian ethical system and the other systems in vogue (p. 220ff.). The essence of our Lord's teaching is that well-being is to be sought as each person lives according to God's will and acts righteously.

The parables were spoken to correct and clarify current ideas of "the kingdom of God." What three views were held at the time, and, how did Jesus regard the kingdom of God? (p. 241ff., 249ff.) He never encouraged his followers to regard him as a nationalistic leader. He was fully conscious of his Messianic vocation as the Servant of the Lord. He roused popular enthusiasm but disappointed it because his mission was not to bring in an era of material prosperity but by his death to make possible the blessing of redemption. Those who argue that these ideas were the development of a later day have the burden of proof resting upon them. These subjects receive impartial attention in the chapter on "The Messiah."

Doctor Headlam does not deal with theological theories of the Person of Christ in this volume, which brings us to the Transfiguration. A later volume will doubtless take up these problems. His business in these lectures was to show how Jesus appeared to his contemporaries. He has succeeded in presenting our Lord as a man of his time and as the Man for all time, who realized in himself all the ideals of Hebrew prophecy and psalmody far beyond the most sanguine hopes and expectations that were cherished concerning the Messianic deliverer. The authenticity of the portrayal in the Gospels is beyond doubt. This attempt to translate

the thought and testimony of the four writings is in keeping with sound historical learning. It will help us to appreciate the sublime significance of Jesus to the life of our own day and encourage us in our purpose as preachers to give him the place of supremacy in order that, as the Magnetic Christ, he may draw all men unto himself.

SIDE READING

Toward the Understanding of Jesus. By VLADIMIR J. SIMKHOVITCH (Macmillan, 75 cents). The teaching of Jesus was marked by strong intellectual grasp and an insight which future generations may rediscover but can never upset. In these pages it is brought into vital contact with the particular circumstances and conditions of the time. This essay independently confirms the conclusions of Doctor Headlam.

The Mystical Quest of Christ. By ROBERT F. HORTON, D.D. (Doran, \$3). An able dissertation of the Christian ideal in the light of present confusions and needs, and a demonstration that it is practicable in every walk of life. Doctor Horton sums up the Christian ethic in the direct precept, "Be Christlike," which is shown to be a sufficient rule of life, equally for simple and complex conditions.

Jesus of Nazareth. By GEORGE A. BARTON, LL.D. (Macmillan, \$2). Using the results of modern historical learning, Doctor Barton has written a readable book. Debatable questions are but slightly referred to, for the more important matter is the fact of Jesus, and this he makes clear so as to evoke our faith in Him and quicken our loyalty to Him.

For further information about books on subjects of interest to preachers, address this department, *Reading Course*, care of the METHODIST REVIEW, 150 Fifth Avenue, New York City.

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